THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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THE CHURCHMAN.

From a Discourse by the Rev. John Brown.

HISTORICAL NOTICES OF ST. GEORGE'S CHURCH, NEWBURGH.

THE earliest notice which we find of the Church in this place is in the year 1728. In an abstract of the proceedings of that year, it is stated, that "the Society have received many fresh applications from congregations of people in the plantations to have missionaries sent to them, particularly from the inhabitants of New Windsor, in Ulster county, in the government of New York." This New Windsor, in Ulster county, subsequently changed its name to Newburgh, in Orange county. In the year 1729 it is stated that "the Society have received a letter from the Rev. Mr. Vesey, at New York, enclosing one from Francis Harison, Esq., one of his majesty's council of that province; wherein he acquaints, that, pursuant to the desire of the Society, he had inquired into the number, condition, and circumstances of the inhabitants of New Windsor and parts adjacent, and is informed this district is twenty miles from north to south, and sixteen from east to west, and contains about four hundred inhabitants; that the chief of them live in good credit and reputation; but that there is no clergyman to officiate among this large body of people within eighty miles distance. This is the latest settlement in this province, it being no more than twelve years since there were but five families in this place. The people are very desirous of having a minister settled among them, and will raise among themselves £40 for the first year, toward his support. They are now building a church; and when the charge of that is over, they will advance their subscriptions. Mr. Harison represents further to the Society, that it is of great importance to settle a missionary, who, beside the care of this people, might also, at times, be useful in visiting Marbletown to the northward, and Haverstraw and Cakgat to the southward, and the Fishkilns on the east bank of the Hudson river, opposite to New Windsor. The Society did hereupon resolve to send a missionary to New Windsor, and have lately appointed the Rev. Mr. Charlton missionary there, with the care of the other named places." Salary £50 per annum.

In the year 1731, the Rev. Mr. Charlton was removed to New York; and the Rev. Mr. Killpatrick succeeded him in this mission, and continued here till the year 1734, when the mission became vacant, and continued so until the year 1744. In that year the Society revived the mission of New Windsor in favor of Mr. Hezekiah Watkins, who was ordained deacon and priest by the Lord Bishop of London. Of this faithful and laborious servant in the Gospel, there are now in this county many respectable friends and relatives bearing the same name; but from the long chasm which subsequently took place in the affairs of the Church, many of them have departed from its pure and holy doctrines.

In the year 1753, the Society reports, that in the province of New York, "through the blessing of GOD, the Church is not only in peace, but increases, and meets with good encouragement, through the countenance of the Governor, and the other worthy persons in the administration; that they have lately granted, by act of assembly, five hundred acres of valuable land, in trust, for the benefit of a minister of the Church of England, to have the care of souls of the inhabitants of the parish of Newburgh (heretofore called New Windsor) in that province; and for the benefit of a schoolmaster, to teach the children of the inhabitants of the said parish; the inhabitants cheerfully uniting in repairing and fitting up the church, and in building a house for the minister on the glebe. And Mr. Watkins, the Society's missionary there, writes, that that part of the country increases very fast; and he hath good hopes of seeing the parish of Newburgh populous and flourishing in a short time."

In the year 1757, the Rev. Mr. Watkins reports to the Society, "that he continues in the same round of duty, though he ventures his life every time he visits his congregations on the frontiers on the west of Hudson's river; but, amidst all his difficulties, within the year he had baptized sixty-three white and two black children, and two adults, after proper instruction, one of them a convert from Quakerism; and the number of his regular communicants is eighty-two."

In the year 1761, the Rev. Mr. Watkins writes to the Society, "that through the extraordinary fatigues which he has endured, in the cold and storms, for sixteen years, (riding more than two thousand miles a year,) his constitution is much impaired; so that he apprehends he shall not be able to endure so much fatigue, for the time to come, in such a cold climate: that he has baptized since he came to his mission seven hundred and twenty-seven. His communicants are ninety." It is then stated, that the Society have agreed to remove Mr. Watkins to a warmer climate, as soon as conveniently may be, on account of his long services.

In the year 1765, this faithful servant of the Cross had baptized eight hundred and ninety-nine since he came to this mission, "which the late Dr. Barclay, of New York, represents as a very laborious one." He was shortly after removed to the West Indies, on account of ill health, where he terminated his labors and his useful life, in anticipation of that rest prepared for the people of GOD.

After the removal and death of this faithful missionary, the Church in Newburgh declined, until it was partially revived under the ministration of the Rev. John Sayre, who continued his labors from the year 1769 to the year 1775. During the services of this worthy and excellent man, the church here became incorporated by a special charter from George III., king of England. This act of incorporation is dated July 30th, 1770, and is now in the possession of your present rector.

About this period commenced the troubles of the revolutionary war, when, almost throughout the whole land, the service of the Church was discontinued; and from the political prejudices of the day, her fair prospects were threatened with annihilation. The ruthless hand of war prostrated the Church of Newburgh in the dust. Before the Revolution the congregation was increasing, and almost the whole population was satisfied to have no other religious services than those of the Episcopal Church. But when the troubles in the civil concerns of the country commenced, many of the friends of the Church were compelled to leave the country, or to arm themselves for the battlefield. I use the language of a reverend brother in speaking of this momentous crisis.[*] "Dark was the night which appeared to cover the spiritual and temporal interests of the Church at this period. Truly it was a night of affliction; but it was not to last for ever; but, after a time, the day of restoration and prosperity was to open upon this afflicted Church. As it was founded in principles of attachment to primitive truth and apostolic order, so those principles were sufficient to endure the ordeal; and when the night of adversity was past, to revive and to restore what was brought almost to an utter end. After the storm of that war, which ended in the happy establishment of the independence of this nation, and in the security of the inestimable blessings of civil and religious liberty for the whole people, had passed away, the friends of the Church set about the work of raising their Zion from the depressed condition in which they had found her." But in this place her friends were few and scattered. Discouraged by the long succession of troubles they had encountered, they ceased to exist as a Church.

After the lapse of more than a quarter of a century, during which time the few remaining friends of the Church had diminished in number, it was deemed necessary to reincorporate the church for legal purposes. So fearfully small was the number of her friends here, that it was found necessary to resort to the neighboring parishes for a sufficient number, even to form an incorporation. These persons were duly incorporated on the 4th of November, in the year 1805, adopting the ancient name of St. George's Church, in the parish of Newburgh.

In the year 1810, the Rev. William Powell, then Rector of St. Andrew's Church, Coldenham, consented to officiate one-third of the time for this little band of Churchmen, in a building then belonging to the Methodist Society. This arrangement continued only for one year. In the year 1815, your present rector, being then only in deacon's orders, having just entered the ministry, commenced his ministerial labors in the parish of Trinity Church, Fishkill. By the advice and consent of his Diocesan, the late Right Rev. Bishop Hobart, the best of men and of bishops, and to whose labors the Church in general is so largely indebted for her prosperity, your preacher was induced to perform a third service here for many Sundays in succession; during which period the holy communion was administered, for the first time, in this parish since the revolutionary war, to the small number of three, one of them being a new communicant. His services being kindly received, and a larger sphere of usefulness offering in this portion of the LORD'S vineyard, your minister was induced to change the field of his labors by a residence here. Having in the month previous been admitted to the holy order of the priesthood, he delivered his inaugural discourse on the 24th of December, 1815, to a small congregation assembled for worship in a building fitted up as a temporary chapel, the use of which, with other large benefactions, had been generously bestowed upon the infant Church by one whose name should never be forgotten by this congregation, the late Thomas Ellison.[†] In the following year it was deemed expedient, from the increase of the congregation, to provide for their better accommodation by the erection of a church edifice, the plan of which was at this time commenced. The spiritual concerns of the parish seemed to keep pace with its temporal prosperity; for in August of this year, the Right Rev. Bishop Hobart held the first confirmation known in this place. Many of you, my brethren, remember that solemn and interesting occasion. It cannot be effaced from the recollection of any one who witnessed the solemnity. Much less can it be forgotten by those who, with some of their friends now gone to their rest, then thronged around the altar to ratify their baptismal engagements, and give themselves up to Him who is their Father, their Saviour, and their GOD. Truly affecting was the scene; and truly may it be said, that some "who came to scoff, remained to pray." The number of persons confirmed was thirty-seven, of whom it is known that eleven are already with the dead. During the first year of the services of your present minister, twenty-eight persons were admitted to the holy communion, of whom one-half only now survive.

The building of the church edifice proceeded slowly, but steadily, until its final completion, when it was solemnly consecrated and set apart for the worship of ALMIGHTY GOD, by the Bishop of the Diocese, on the 10th of November, 1819. This was an event of joy and gratulation to us all. And it was a subject of surprise that a congregation, so small and feeble, should, in so short a time, and under so many discouragements, raise an edifice so creditable to themselves and the town. But the pious minds of those who so perseveringly labored in this work could exclaim, with Samuel, "Hitherto hath the LORD helped us." The work was for his glory, and the salvation of men; and the LORD prospered it. Although, in our first assemblies for worship, there were found but three or four copies of the liturgy of the Church; although the number of families known to be attached to its doctrine, discipline, and worship, from principle and affection, scarcely exceeded five or six; although the memorials of the Redeemer's mercy and grace were, at first, celebrated only by a few; yet the hand of the LORD was with us, and he gave the increase. Encouraged by the growth of the congregation, and being freed from the debt incurred by the erection of the building, the vestry, in the autumn of the year 1826, resolved further to improve the Church, by the erection of a gallery, and the purchase of the present sweet-toned organ, which now assists us in chanting the praises of GOD and the Lamb.

The spirit of enterprise on the part of the vestry seems to have been commensurate with the growth of the congregation; for, during the last year, as you well know, they resolved further to improve the church edifice, by enlargement, by the erection of a steeple, in which to hang a bell, presented by the ladies of the congregation, and by modernizing and improving the whole interior arrangement. This work, although scarcely yet completed, has been done, I trust, with judgment, and to your satisfaction. We were enabled, after a temporary absence from this sanctuary, to resume our services in it, on the twentieth anniversary of your present rector's inaugural discourse. And this fact awakens many touching reflections. Of those who were present on that occasion, how many have gone to their solemn and final account, to reap the reward of their obedience or neglect, and to bear testimony to my faithfulness or unfaithfulness! Deeply solemn and interesting reflection!

Since your minister commenced his labors here, there have been recorded on the parish register forty-eight adult baptisms, and four hundred and seventy-six infant baptisms; in all five hundred and twenty-four. There has been recorded the solemnization of one hundred and seventy-seven marriages. The solemn burial service of the Church has been celebrated at four hundred and twenty-eight funerals. The holy rite of confirmation has been received by one hundred and sixty-three persons. During the same period two hundred and sixty-nine persons have been admitted to the holy sacrament of the Lord's supper; about one hundred of whom now constantly attend at this sacred feast, and actually belong to this altar.

In giving so minute a detail of the rise, progress, and establishment of this church, I ought not to omit the fact, that the church is deeply indebted to the very praiseworthy exertions of the zeal and industry of the ladies, for some of its most substantial improvements and embellishments. In the very commencement of our existence as a congregation, I speak of modern time, we were indebted to female zeal for a chaste and beautiful service of communion plate. To the untiring industry of the ladies of the congregation we are indebted for the substantial iron and other fences which enclose the grounds around our church. To the same source are we indebted for the bell, which now, with deep and solemn tone, summons us to the house of prayer. Many of the fixtures, and much of the furniture which now beautifies and ornaments this temple of GOD, were bestowed by the same industrious and indefatigable hands. In the space of six years, but little less than eighteen hundred dollars have been raised by the Female Contribution Society, and bestowed in improving and ornamenting our Church. "Remember them, O GOD, concerning this; and wipe not out the good deeds that they have done for the house of my GOD, and for the offices thereof."

From the Eclectic Review.

RELIGION IN BELGIUM.

THE history of the Protestant religion in Belgium is painfully interesting. The exterminating persecutions of the sixteenth century, and the influence of Spanish and Austrian sway in the seventeenth and eighteenth centuries, nearly put out altogether the light of Protestantism. It was not until the French Revolution had broken up the old order of things, that Protestant chapels were again opened in some of the larger cities. The subsequent annexation of Belgium to Holland, was, of course, favorable to the Protestant cause. Under the patronage of the Dutch king, M. Merle d'Aubigné, now President of the Evangelical School of Theology at Geneva, preached at Brussels for many years, and, as is well known, with considerable success. The present position of affairs is thus described.

"The progress of the Protestant faith received a temporary check at the Revolution of 1830; and the Catholics were in great hopes of getting rid, altogether, of Protestant sway: through the influence of England, however, a government has been established, on enlightened principles, under Leopold; and, by the charter, perfect toleration is secured to all religious opinions. Several of the Protestant churches were reduced very low, in 1830, by the withdrawal of great numbers of Dutch families into Holland; and the new government refused to support the pastors, as heretofore, on account of the insignificance of the congregations; yet there is reason to believe that Protestantism has, by this time, in a great measure, recovered from the shock which it appeared to sustain at the Revolution; and it will continue to make advances, in a soil of freedom, and under the influence of those spontaneous sacrifices of money, talent, time, and labor, which constitute the surest basis on which the Gospel may be expected to command the unbought and universal homage of mankind, and achieve the triumphs of the millennium.

"There is a Bible Society at Brussels, which has printed the New Testament in the Flemish language; and which, notwithstanding many difficulties, is doing much good; a tract society also exists, which has printed many small treatises in Flemish. M. Boucher conducts a religious periodical, entitled *La Vérité;* and this faithful and zealous young minister preaches to a congregation at Brussels, apparently with success. M. Devismes, another devoted minister of the Gospel, labors at Dour, near Valenciennes; and has been very useful to the miners of that region. About 400,000 children are instructed in schools throughout Belgium; they have, till of late, been very destitute of Bibles, but are now being supplied through the agency of the British and Foreign Bible Society. In the schools of Brussels, eight hundred and forty copies of the sacred records have been distributed very lately in the course of a few weeks; and *colporteurs*, or itinerant venders of the Scriptures, are continually employed in diffusing and explaining them, wherever they can find opportunity.

"By means of these and similar exertions, not a few of the Belgians have, within these last five or six years, been brought to the Protestant faith at Brussels and other cities; but the overwhelming mass still remain Roman Catholics, and next to those of Spain, are reckoned the most bigoted on the continent of Europe. From a pamphlet written about the beginning of 1835, by M. de Potter, who took so conspicuous a part in the Revolution, it would seem that the priests have tried every indirect means in their power to contravene the spirit of the charter in regard to religious freedom."

These efforts to advance a purer faith, and to circulate more widely the Scriptures of truth, are evidently spreading in other quarters, and sometimes through very unexpected agency. At Bergheim, a town situated between Aix-la-Chapelle and Cologne, Mr. Hoppus found on the table of the inn a prospectus containing an invitation to Catholic Germany to unite in subscribing for an edition of the New Testament in the vernacular tongue, from the Vulgate, to be published under the auspices of the Church; in order, as the prospectus stated, "that both clergy and laity might do their utmost to diffuse the New Testament Scriptures, so that not a single cottage should be without them, and that there might be no school in which they should not be read." The price was to be twelve and a half *silbergroschen*—about five shillings in English money.

"The various forms and degrees of Rationalism which have prevailed in Germany, from about the middle of the eighteenth century, have all been mixed up more or less with several of these systems of philosophy; and the spirit of daring speculation has made dreadful havoc in every department of theology. Although it is true, indeed, that the absolute infidelity, and the naturalism, in the forms of materialism and pantheism, which have been maintained by some of the philosophers, are not to be confounded with rationalism properly so called: and though we must not charge on the German churches the tenets of those who, as Paalzow or Wünsch, have avowedly followed in the steps of the English freethinkers; or have symbolized with them by openly advocating natural religion to the exclusion of Christianity, as Bahrdt, Venturini, and the elder Reimarus, author of the attacks on Revelation contained in the Wolfenbüttel Fragments, edited by Lessing; yet it must be admitted, that the contact of theology with these infidel speculations has corrupted it in Germany to a far greater extent than it was influenced in England by our earlier or more celebrated deists.

"The neological method of dealing with Christianity was, in a great measure, brought into fashion by the speculations of Senler, who is recognised as having led the way to modern rationalism, some of the adherents to which system have gone the length of boldly advocating a decidedly infidel theology. The name *rationalist*, or *antisupernaturalist*, is applied in Germany, in strictness, to those who, while they profess to regard Christianity as a divine institution, and JESUS as the messenger of Providence, sent for the welfare of mankind, deny that there is any thing in the Scriptures which involves the supernatural or miraculous agency of GOD, and maintain that Christianity is merely designed to introduce, confirm, and diffuse in the world a religion to which reason itself might attain. Of this school, though differing in the shades and degrees of their sentiments, have been, among others, the philosophers Steinbart, Kant, and Krug; and the theologians Teller, Henke, Thiess, Paulus, Schmidt, Löffler, Röhr, Wegscheider, and Schulthess—De Wette and Hase have held a more modified and sentimental kind of rationalism.

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"Another class of divines receive the Old and New Testaments as a revelation from GOD, in a higher sense than the rationalists allow; admitting that it may contain things *above* reason, and regarding it as a depository of divine knowledge, communicated in a mode different from the ordinary course of Providence. They do not, therefore, professedly deny the reality of the Scripture miracles; yet they distinguish between the original and the present evidences of Christianity, in a manner which deprives it of the solid basis on which it rests—historical testimony; for they maintain that whatever might be the effect of miracles which attended Christianity in the outset—the principal, if not the only proof of its divinity *to us*, is its internal evidence of truth and goodness. To this school have belonged Döderlein, and Morus; and latterly, among others, Von Ammon, Schott, Niemeyer, and Bretschneider.

"Though divines of this class have differed in theory from the rationalists, properly so called, it is certain there have been not a few among them who have so far symbolised with the thoroughgoing rationalistic school, as practically to do away with the essential doctrines of the Christian faith. Amidst the chaos of speculations, theological as well as philosophical, that have inundated Germany, the shades and hues of unbelief have been multiform and various; and where the strictest rationalism has not been avowedly maintained, Christianity has often been employed as little more than a kind of veil to some system of human philosophy. Hence among this large class, many of whom have termed themselves rational-supernaturalists, and supernatural-rationalists, in distinction from the systematic rationalists, the neologistic innovations have prevailed to such a degree as to produce lamentable effects in lowering the general tone of Christianity.

"Happily for Germany, however, this state of things is fast passing away. A decided and extensive change for the better is rapidly taking place in her theological character.

"Some who were once among the supporters of rationalism have, to a greater or less extent, renounced their former sentiments. Others appear to have vacillated between the neological speculations, and the evangelical doctrines. Among the latter are quoted the names of Von Ammon and de Wette; but their most recent productions leave doubtful the reality of any material change in their system. Of the philosophers, Schelling may be mentioned as at present entertaining views more in harmony than heretofore with the doctrines of revelation.

"Among those who, while they have failed to embrace the Gospel in its simplicity, are nevertheless to be regarded as widely different from the rationalist theologians, and who have led the way to an ultimate return to the doctrines of the Reformation; Schleiermacher is the most conspicuous. This celebrated man was educated in the Moravian faith, and he early imbibed strong impressions of religion. In his maturer years his highly speculative and ardent mind entered deeply into the spirit of Plato, of some of whose works he is the translator; and he attempted to construct a scheme of theology on a philosophical basis. The grand error of his system consists in giving more prominence to the importance of inward feeling than to the testimony of Scripture: and in so exclusively fixing his attention on the *effects* of the Gospel on the heart, as too much to neglect the historical basis on which it rests.

"So far as relates to the corruption of human nature, the necessity of divine influence, with its practical efficacy on the character, and the agency of faith as a means of receiving salvation, Schleiermacher would seem to agree with the bulk of evangelical Christians. He also regarded the recovery of man from the ruin of the fall as entirely the effect of *grace;* but in respect to the momentous doctrine of the vicarious sacrifice of CHRIST, his system exhibits a marked departure from the statements of the New Testament.[*] Schleiermacher was professor of theology at Berlin; and died in 1834. Some of his most able followers have advanced much nearer to the truth than himself: among these are Twesten his successor, and Nitzch of Bonn, both decidedly evangelical.

"The grand change which has commenced in the religious complexion of Protestant Germany cannot be expected to develope itself in the full glory of its triumphs, without considerable lapse of time. The mystic phantoms of an imaginative philosophy, shifting as the wind, and demanding, with every change, to exercise a wide influence over religion, have taken too firm possession of the German mind, delighting as it does in speculation and in theory, easily to abandon their cherished abode. These phantoms are not merely the tenants of darkness, fleeting when they 'scent the morning air:' they would fain linger in the dawn, and haunt the twilight. The shadows of philosophic error which have so long obscured Christianity in this interesting country are already yielding to the returning light; but rationalism, as holding a sway over the human spirit, can become matter of history only to a future generation; nor can so fascinating and deeply-rooted a figment be speedily eradicated, according to the ordinary course of events, from the national mind: its traces may remain for ages.

"The Prussian monarch has credit for being sincerely desirous of promoting the cause of true Christianity; but the course he has taken for this end is wholly indefensible. In the greater part of Germany, the Lutherans and the Reformed, who originated in the school of Calvin, are now united; and in Prussia, the means that have been adopted in order to effect the union have been arbitrary in the extreme, proving that, in this country, the basis of religious liberty is not more secure than it was in England nearly two centuries ago, at the time of the Act of Uniformity.

"From the beginning of the seventeenth century the House of Brandenburg has professed the Reformed faith, while the nation at large has been Lutheran; and from the time when the country was erected into a kingdom in 1701, one of the favorite objects of the monarchs, with the exception of Frederick the Great, appears to have been to produce a compulsory uniformity, though at the expense of the religious liberties of the Lutherans. The present king has shown a determination fully to centre in his own person the supreme government of the Church, as well as of the State; and in 1822 the new liturgy appeared under his sanction. In this formula of worship the doctrines peculiar to each party were omitted, while the Reformed service was assimilated to the Lutherans by some additional ceremonies.

"In 1830, the adoption of the royal liturgy was no longer left optional: it was enjoined, in a revised form, to be used in all churches, Lutheran and Reformed, with a view to remove, as much as possible, the distinction between the two denominations, and to merge both in the common name of Die Evangelische Kirche. In this newly-formed community were to be blended the most heterogeneous and conflicting opinions, strict and modern Lutheranism, the whole chaos of rationalism, in its various shades and gradations, the doctrine of the Heidelberg catechism, as held by most of the Reformed, and the decided Calvinism which has its principal seat at Elberfield, with Krummacher as its leader.

"The consequences of this unjustifiable and antichristian attempt to *force* uniformity between two religious bodies have naturally been similar to those which have been witnessed in every age and nation in which the civil magistrate has assumed a legislative power over the affairs of religion. These effects have been especially felt in Silesia. Those who have refused to utter their prayers according to the mandate of the royal '*Supreme Bishop*,' have been pronounced 'rebellious' against the state; useful men, both as pastors and as professors, have been deprived of their offices, and driven into exile from their native country; Lutheran clergymen have been prohibited from the public exercise of their religion; children have been taken by force from their parents to be baptized by the clergy who have bowed to the new order of things; some individuals have been imprisoned; others have been fined, or have suffered the loss of their goods; the new liturgy has been introduced, in some cases, at the point of the bayonet: and in 1834, in order to make the Lutherans feel that the attempt to retain their religion was hopeless, all persons were prohibited from exercising worship in a private house in presence of any one who was not a member of the family.

"It is no wonder that, impelled by the galling pressure of these persecutions, many families have sought that religious liberty on the other side of the Atlantic which was denied them in the land of their fathers. When will the rulers of the earth cease to tyrannise over conscience, and to usurp the throne of CHRIST? These persecutions have already set men reflecting, in Germany, more than ever on the question of human authority in the Church of GOD; and there is no room for doubt, to those who observe the signs of the times, that the voice of truth and reason must ultimately prevail."

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY.

NO. IV.

ECCLESIA opens his defence in the use of the following propositions:—

"1. The terms bishop and presbyter or elder signified, in the primitive Church, the same order of ministers.

"2. To them was committed the government of the Church, the ordaining of ministers, and the administration of the ordinances.

"3. Mr. Wesley, being a presbyter, had a right, in conjunction with other presbyters who were associated with him in the act of consecration, to set apart others to the same office, and even, if they saw fit, to create a superior minister."[*]

On these three propositions we shall find it necessary to offer several numbers.

Ecclesia says, "The terms bishop and presbyter, in the primitive Church, signified the same order of ministers." This I admit, but it is not the point at issue, as Ecclesia should have known. The question is not, Were presbyters and bishops one order in the days of the apostles? but were there three orders, embracing an order higher than presbyters, to whom was committed the government of the Church? The true Episcopalian doctrine on this point, if I understand the subject, is this, there were in the primitive Church three orders of ministers, the lowest of which were called deacons, the next higher presbyters or elders, who were also sometimes called bishops, and that the third and highest order were called apostles until the close of what is called the apostolic age, when the title of apostle was laid aside, and the title of bishop taken by the highest order, when it was no longer applied to presbyters, who were only of the second order. Taking this view, it must appear plain that the circumstance that presbyters were also called bishops, can prove nothing to the point. Had Ecclesia considered that such are the views of Episcopalians, he might have saved himself the labor of proving that presbyters and bishops were originally one. It would also have saved him from the glaring misrepresentation of Dr.

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[*] Rev. James Chapman.

[†] This gentleman strongly urged upon the author his removal to Newburgh; and his kindness to him, and to the cause in which he was engaged, ceased only with his life.

[*] "Schleiermacher's system omits the atonement; simply stating that the reconciliation, (*versöhnung*,) and the certainty of the FATHER'S love in the SON, consists in the *new life* derived from CHRIST and existing in the regenerate. But, while dying, he spoke of the 'expiatory death' of JESUS."

[*] See Christian Advocate and Journal for Dec. 2, 1836.

Chapman, of which he is guilty, and which I will here notice. His error consists in applying what Dr. C. says of bishops in the third century to the bishops of the apostles' times. According to Dr. C. presbyters were called bishops during the apostles' days, hence, that there were a number of bishops, *i. e.* presbyters, in the same church or place; but after the change or transfer of the term bishop from presbyters to the higher order of apostles, there would, of course, be but one person in the same place claiming the title of bishop. Under these views Dr. C. says, "Many bishops in a single place at the same time would have given no slight color to the idea of their being of the like order with presbyters." Ecclesia quotes the above, and rejoices over it as one that hath found great spoil, and by proving that there were many persons called bishops in the same place, when St. Paul "sent from Miletus to Ephesus and called the elders of the church," he professes to have convicted Dr. C. of contradicting plain matter of fact. Ecclesia's flourish of words upon the above quotation is all a misrepresentation of the author. When Dr. C. says, "Many bishops in a single place," &c., he uses the term bishop, not in the sense in which it was used in the apostles' time, when applied to presbyters, but in the sense in which it was used after it had been restricted to those who had previously been called apostles, and this Ecclesia must have known if he was acquainted with the book from which he quoted. That the reader may see that I have properly stated Dr. Chapman's views, and that Ecclesia had the means of understanding them, I give the following quotation from the same book from which Ecclesia quotes. Dr. Chapman says, "It is a favorite argument with the opponents of episcopacy, that bishops have no more authority in the Church than presbyters or elders, because these titles are indiscriminately applied to the same office in the inspired volume. The fact we admit. We agree that, through the Acts and Epistles bishops and presbyters are frequently spoken of as holding the same rank in the ministry. And what is our answer to this objection?

"In the first place, that we attach no importance whatever to mere names; that it is the office, and the duties appertaining to that office, about which we are alone solicitous. At the very time then, when, according to the Scriptures, bishop and presbyter were convertible terms, and designated the same individual minister, there existed the lower order of deacons, and the higher order of apostles; and it is for this threefold ministry that we contend, and not for the names by which it was at any time distinguished. If it could be shown that apostles were not superior to the then existing bishops or presbyters, there would indeed be some foundation for the argument; but their superiority being universally admitted, it falls to the ground.

"For, in the second place, while we accede to this interchangeable use of the words bishop and presbyter in the Scriptures, we fearlessly and confidently assert that it ended with the apostolic age, and was not after employed by the primitive Christians." *Chapman's Sermons.*

It must now appear that Ecclesia has misrepresented Dr. Chapman in his remarks upon the quotation above referred to, and I must confess that such efforts weaken my faith in the system they are intended to support; for truth and righteousness can need no such arguments. Again, if the above position can be sustained by evidence, the argument of Ecclesia, and every other argument founded on the fact, that presbyters are sometimes called bishops, must fall powerless at the feet of all who thus understand the subject; and that the position is susceptible of proof I shall attempt to show in my next. DIAKONOS.

We insert the annexed as an interesting narrative of facts, with which we are the more pleased, from the effort of the writer to abstain from an expression of opinion. The writer, however, is apparently inclined to form a lower estimate of the past efficiency, and to take a more desponding view of the future prospects of the Established Church, than correspond with our impressions of the truth.

For the Churchman.

I have observed, Mr. Editor, in two or three papers of late date, among which is the Churchman, frequent reference to "*Castle-street Chapel, Reading* (*England.*") From the several notices of this case, I am led to think that there are some circumstances in relation to the history of that chapel well worthy the attention of your readers, especially those of them who feel an interest in the prosperity and well-being of our *Mother Church of England:* and more especially still, as the history of the Reading Chapel will lead your readers into a vein of ecclesiastical detail little explored, and very little known by Churchmen of these lands. Little, however, as these things may be known among us, and though the desire to become acquainted with them may be still less, yet the writer ventures to presume that a knowledge of the grounds and reasons—the causes and occasions of *English dissent*—would fill up no inconsiderable gap in American collections of English church history; especially that *order of dissent* which we are to look at in the establishment of the congregation now in question.

The founders of Castle-street Chapel, as a society, were a class of seceders from the Established Church, and their secession was effected under circumstances peculiarly afflictive to themselves, because they had up to this time thought of nothing which could justify so glaring a schism. In the populous and flourishing borough of Reading there were three parishes, that is, St. Mary, St. Lawrence, and St. Giles'; of the latter the Hon. and Rev. William Bromley Cadogan was vicar for some years. His ministrations were of that class (if class it may be called) distinguished in those days as evangelical; the ministrations of the other two pastors were not so denominated, nor was Mr. C. a preacher so called when he was instituted vicar of St. Giles', although he succeeded a man of some fame as an evangelical clergyman. The living was in the gift of the king, and so the people had nothing to do in the choice of a minister: Mr. Cadogan came among them in the course of things as they were directed by established authority, from which there was no appeal! After the lapse of a few years, however, Mr. C. became a convert to the evangelical system, much to the joy and consolation of a large proportion of his numerous parishioners. Under his powerful and successful ministry a great accession of numbers, both from neighboring parishes and from dissenting congregations in the town, was made to his communion at St. Giles'. The church very soon became too strait, it was therefore enlarged and improved, chiefly at the cost and charge of the honorable and reverend incumbent. Mr. Cadogan has been presented to the reader as an *evangelical clergyman*, and he has been placed in contrast, too, with two other clergymen of the same town, who were not so *designated.* Now, Sir, here seems to be an invidious distinction—a preference given to one, and a stigma fixed on the others. But this is not the intention of the writer; he does not so praise the one, and so denounce the other; he rather believes that a great deal too much was made of these distinctions, and that by both parties; yet these distinctions were made, and we only state the fact; and the fact is what I want some of your readers to look at, and ponder, and well weigh. There was most certainly a very striking difference, a bold and manifest disagreement, between the preachers of these two classes; and there was a deal of the denouncing spirit among them. Shall we inquire into what there was peculiarly striking, and affecting, and commanding, in this evangelical strain of preaching? For there must have been something in this "form of teaching," or method of presenting divine truth, more than mere words or "wind of doctrine." These evangelical clergy were not the meanest of mean men; no, they were regularly inducted into office; they were scholars, and some of them eminently such; they were men of sound character, rubrical and canonical, and they were sound in the faith too, if inculcating the doctrines of the thirty-nine articles could entitle them to that distinction. They represented man as "very far gone from original righteousness,"—as very guilty before God—as helpless and ruined, miserable and undone, lying at the door of divine mercy. They preached Christ crucified as a sovereign remedy of God's providing, equal in its value to the whole extent of human guilt and ruin. This was a kind of preaching—a system of doctrine not occasionally but constantly the subject of their ministry. They plied every nerve in pressing these truths upon the minds of their hearers; they addressed every motive; they applied to every passion; they touched every spring that could be approached in the human heart; so that they might awaken the careless, convict the guilty, reclaim the wandering, or comfort the penitent, and guide the seeking in the way of peace! Such a preacher was Mr. Cadogan, and, in assuming this, I am not prepared to denounce and stigmatize the other ministers of the same town; but the event goes to declare that there was *something* in the ministry of the vicar of St. Giles'—something in the frame of the preacher's heart, or something imparted by the God of grace, which was not so manifest nor so effectual in the ministry of those who labored in some other churches; for while the congregations of these remained stationary, both in numbers and in grace, our devoted pastor saw a people from time to time gathering together under his humble efforts, a people prepared of the Lord, and made ready to show forth the praises of him who had called them from darkness to light, and from the power of Satan unto God. Well, but much of this savors of enthusiasm and of superstition! perhaps it does; but there are some few of these converts, as your columns declare, who are alive and remain to the present day, and they have borne testimony for more than half a century, and continue to testify to the power of God in their calling and conversion; and you could just as easily make them believe that they never had any of the faculties of sight and hearing, or that they never had the powers of reason and understanding, as to make them believe that what they received through the means of Mr. C.'s ministry was all the effect of an overheated passion in him who preached, and of a subverted reason in them who heard! But still it seems this people did not abide in the regular communion of the Church in which they had been called and edified! True, and you shall be made acquainted with the causes and occasions of their separation.

Cadogan was called to his rest at the age of forty-six, in the year 1797, in the midst of his days, and at the height of his success. His bereaved parish was soon furnished with another vicar, appointed by the king, who, upon *reading himself in*, found the church hung in deep mourning, and every parishioner clothed in the habiliments of widowhood. Oh it was a dismal day for this new incumbent; he was struck at once with the wide extended gap in so many hearts made by the loss the parish had sustained in the death of a dear pastor, and with the utter impossibility of his being able to fill it up. He began by sympathizing with them in their great affliction, and he begged their prayers that he might be enabled, in some good measure, to make up their loss. But, alas! he, poor man, knew not the case of soul-sorrow with which he had to do; from begging their prayers he very soon fell to upbraiding them upon their weakness in grieving so excessively for the loss of a minister, whose "zeal" had been great, to be sure, but it was "not according to knowledge!" He even ventured to tell his parishioners that he considered their late minister as a *well-meaning,* but most certainly *weak* and *superstitious* man. Such sentiments, often expressed, and abounding in the public discourses and in the private communications of the new vicar, added very much to the grief and sorrow of this bereaved people. It was a case exceedingly manifest to them, that very little of that which they had lost by the death of their beloved Cadogan would or could be supplied in the labors of his successor. Some of the people presumed to expostulate, and ventured to point out the difference between the two methods of enforcing Christian doctrine; this, however, only made matters worse, and rather exasperated than conciliated their pastor. In these straits they had recourse to advice: clergymen of their own Church advised them to wait, and pray that what might be wrong or wanting in their minister might be rectified or supplied by the God of grace in his own good time. Dissenters advised them, at once, to withdraw from their established ministry, and make better provision for themselves under the *Act of Toleration.* Similar advice they received also from some *irregular* and *uncanonical* clergymen of that day, who exercised their ministry independent of episcopal authority. With this advice they fell in, and, after the lapse of a few months, about six or seven hundred persons withdrew from their parish church, and hired a building recently vacated by a congregation of Lady Huntingdon's connexion.

In this chapel Cadogan's people instituted the whole worship of the Church without any deviation from the rubrics: but the services, both in desk and pulpit, were, from necessity, performed by unepiscopally ordained men, except when occasionally the help of those irregular clergymen could be obtained, of which class there was a small number scattered over the kingdom. The writer of this article, when a young man, officiated for several weeks in the same chapel; here he performed the whole service three times on every Sunday; and, what is worthy of remembrance, so determined were this people to be as regular as their circumstances would allow, that as they had three services, the *evening* service was always read *twice,* without any departure from the rubric, or the alteration of a psalm or lesson. Here, too, the *Athanasian Creed* was read when rubrically enjoined, which, I believe, was not so punctually observed in parish churches generally.

Within a year of their withdrawment from St. Giles' they erected Castle-street Chapel, a very handsome and commodious building, capable of containing a thousand people. The general figure of the house was in agreement with that of all those chapels erected within the pale of the Establishment; a neat cupola adorned its front, the interior was laid out with three galleries, three aisles; the pulpit and desk occupied a conspicuous stand at the head of the middle aisle, with the communion-table and chancel-rail in the rear, partly inserted in a recess in the back wall. This chapel was opened for divine service on the Third Sunday in Advent, 1798. Rev. John Eyre and Rev. Rowland Hill preached on the occasion, both clergymen episcopally ordained, but not under diocesan authority. The history of this chapel now blends with the history of many other such places of worship in many parts of the kingdom. And here, too, "opens up" to our view a species of *Churchmanship* somewhat difficult to define, but its rise and progress will be easily traced and marked. *George Whitefield,* I believe, was the first who erected a chapel of this class, in which he established the liturgy of the Church of England, but admitted dissenting ministers into the pulpit when he could not obtain the services of clergymen episcopally ordained. Lady Huntingdon, too, opened many such places of Christian assembly; and when she found it impossible to keep up regular clerical help, instituted a theological seminary for the education of young men wherewith to supply her chapels: these students, however, so trained, could never obtain episcopal orders without leaving her connexion, as some of them did; but the greater part were ordained by the hands of *presbyters,* and *so* became eligible to the ministry in her chapels! These ordinations, we must remember, were, for many years, effected by presbyters of the Church of England; men who had turned aside from canonical observance, and had identified themselves with *Whitefield* and *his* patroness the *Countess of Huntingdon,* in their zealous but irregular exertions to spread abroad the Gospel of Christ upon the face of the earth. This class of clergymen, however, is now quite run out, and all those chapels, tabernacles, and meeting-houses, are supplied by ministers who receive their qualifications from the hands of dissenters. But still this body of Christians maintain a character and name distinct from the *regular dissenters;* they stand in no relation to Presbyterians, nor to Independents; no, they would flatter themselves that they are still members of the Church, and in the regular performance of her offices, though they violate all her canons, and but very partially observe her rites and rubrics. Besides those congregations formed under the auspices of *Whitefield* and *Lady Huntingdon,* numerous others of a similar cast were collected by preachers of the Calvinistic faith in the metropolis. Among these, and the most conspicuous, was that collected and gathered by *Rowland Hill,* on the south side of the Thames in St. George's Fields. *Surrey Chapel* is always identified with the labors of that powerful and popular preacher, and a constant congregation of 3000, and a communion of 800, have, for more than half a century, borne testimony to his success. These congregations, or rather this *class* of congregations, can scarcely be denominated a *sect;* the general name of *Calvinistic Methodist* was applied and acknowledged chiefly to distinguish them from the organized followers of *John Wesley,* who were known as *Arminian Methodists.* The history of this class of religionists might be drawn out to very considerable length, the incidents of which would afford much interesting detail, and will be found, at some future day, to have had a very close and intimate connexion with the *Established Episcopal Church of England.* But the present article is already too extended; we must, therefore, return to Reading Chapel, and apply these general observations to the history of that people particularly. The *founders* of Castle-street Chapel, as we have seen, never intended to *dissent* from the national Church, as dissenters avowedly have done. The vicar who succeeded Mr. Cadogan was, in their estimation, not a *gospel minister;* the spirit of the articles and of the liturgy did not, as they thought, pervade and give character to his discourses; they withdrew from their parish church, therefore, and built themselves a chapel, in order to secure a more efficient and profitable ministry. They saw plainly that in this act of secession they were liable to the loss of *valid* ordinances, but they considered—I do not justify their views, but merely state them—that they could better spare some part of what they admitted to be but an *outward and visible sign,* than be deprived of the *inward and spiritual grace* of an evangelical ministry. And then, further, they hoped that at some future time Providence might favor them with a minister episcopally ordained, to take the oversight of them in the Lord: this hope, after a few years of separation, they thought they had realized. They dismissed their dissenting helps, and settled over them a clergyman in orders. This connexion, however, did not prove satisfactory, nor did it realize their expectations; and so they were compelled to return to their dissenting friends for the supply of their pulpit as aforetime. There was another hope which inspired them in their course; they were willing to believe that time would come when the diocese might accept of their chapel, and secure to them the right of choosing their own minister, and so they hoped to see the schism healed. This, as times were then, was a *forlorn hope;* for the bishops were then generally averse to grant such privileges to founders of chapels which were denied the old parishes. In this country, (America,) where every religious denomination has equal liberty, and where every congregation may obtain legal charter, we can have but little idea of the difficulties thrown in the way of English Episcopalians who might wish to congregate and form a kind of new parish, with the right of choosing their own minister. The whole kingdom is already divided into parishes, each parish affords a stipend for the incumbent appointed by law, and there is no provision for any other: now, if any parish wish to be set off from the mother parish, they have to obtain the consent of their vicar or rector, and of the bishop too: and farther, they must be willing to receive the clergyman whom the bishop may send, and they must engage to support him without diminishing the income of the old parish minister. Here it will be seen at once that many obstacles will be thrown in the way of our English brethren who would move in ecclesiastical affairs—obstacles which can never obstruct the movements of Christian enterprise in these lands. But times have changed of late, and the bishops have come over to more liberal measures; they have found it necessary to listen to the calls and complaints of the people; and to prevent occasions of dissent, have been induced to make more ample provision for the spiritual wants of an increasing population by granting facilities for the erection of new churches and chapels, and for constituting new parishes to occupy them. The Castle-street people have availed themselves of these favorable times, and have returned back to the bosom of their old mother. "Peace, peace be unto thee, and peace to thy keepers." The Bishop of Salisbury, (Dr. Burgess,) you tell us, has concurred in the happy restoration of this people to the communion of the Church, with the right to choose and settle their own minister! There are several chapels in and about the metropolis, which were built at first by these Calvinistic Methodists, but have since been taken up by the Establishment, and consecrated to the service of the Church: among these I find a spacious and handsome building in the parish of Camberwell, designated *Camden Chapel,* for many years occupied by this class of people; but within a few years since has been received into the Church; the present incumbent is the *Rev. H. Melville,* a man of no mean reputation; and, as I learn by many who have lately visited England, a very powerful and successful preacher of the Gospel. Yes, my dear Sir, the Church of England has too long been blind to her best interests; she has been very unwilling to learn wherein her true strength lieth. The Church has been considered as a kind of asylum for the idle and the voluptuous; her emoluments have been in the gift of men high in office in the state; and these emoluments, in too many instances, have been given to the unworthy and vicious, by means of which the people had been provoked and exasperated: and thus this *provoked* and, I must say, *misused* people, have *forced* upon the Church measures of reformation. Her enemies are upon her, and still coming from every quarter. Dissenters of every grade—Methodists, Socinians, Infidels, Radicals, Atheists, and Papists; these have commenced a crusade upon her high places, they have sworn a confederacy, and they will bring her honor down to the dust. They tell you in so many words what they aim at, and what they are determined to accomplish, let what will come of it! And all this these sworn enemies will effect, and much more, unless an arm more powerful than an arm of flesh interfere. The State Church of England is closely connected with many of the prerogatives of the crown, with immense revenues in the universities, with tithes and church rates, &c., &c. The bishops, too, are lords of Parliament, and many of the clergy hold places of honor and of profit in courts, civil as well as ecclesiastical. Every one of these items is become obnoxious to the dissenters and their infidel confederates, nor will they give over the work of demolition till they have upheaved, and overturned, and destroyed all and every one of these *abominations*—as they are called by these *reformers.* "Alas, who shall live when God doeth this!" There was a day when these things might have been anticipated and provided against by voluntary reformation, but that day is past, and not improved, now it is too late, the sentence, I am afraid, is gone forth, the good Lord prepare his people for the issue! SYLVANUS.

For the Churchman.

Beauties of the Rev. Legh Richmond. Selections from his writings, pp. 127. New York: 1837. 24mo.

In the general scramble for literary fame in the present day, and amidst the ephemeral and ever-changing existence of all classes of books, it is pleasant occasionally to cast the eye around on the works of such writers as have proved themselves really useful in their generation, or are every where esteemed.

Like the solitary tree in the eastern deserts, they serve both to refresh the sight, and as a new landmark whence again to start forward. But in the present time, if we omit the more ancient, such are certainly few; and each day seems to be widening the chance of the appearance of any work of sterling or lasting merit. Each year does literature become more superficial, and less sound; there is much reading, but very little thought; there are a variety of new titles, but a deplorable want of new matter. Originality has almost taken its flight from the earth, and we content ourselves with old thoughts, if dressed up in new language,—old ideas, if under new images. All now-a days attempt to know every thing, and find themselves at last in possession of nothing; and, instead of learning from the ancients, who held that diversity or universality of excellence was a gift, unattainable by man, they cease on the wings of Rasselas' philosopher—and when they expect most to soar over the mountains of ignorance, find themselves sinking in the puddle of superficialness.

But still it does occasionally happen that we are gratified with the labors of an original writer, who, leaving the old and beaten track, strikes off into a new and more cheering path. Of such a one we cannot have too much, nor too often meet with his works. Though wearied and sickened with "extracts" from books, *but* extracts themselves, and "beauties" culled whence no beauties ever grew; yet when a judicious selection from a really valued author is presented to the world, we cannot but look upon it as a public benefit. And this the more especially when the originals are either discursive, or mixed up with less interesting information. With these feelings, it was with great pleasure that we beheld the appearance of the little volume whose title is placed at the head of this article.

The writings of Legh Richmond have ever been favorites of ours. Vividly do we remember the delight which the first perusal of his "*Dairyman's Daughter*" gave us; and the oftener we read it, the more do we admire it, the more bright do its beautiful passages appear to us. And, after a laborious and busy day, how delightful is it to seat ourselves, in imagination, in his family circle, to listen to his deep and glowing piety, his richness of sentiment, and beauty of expression; and while in his little drawing-room, surrounded by his happy and smiling family, forget all one's cares and troubles. Comforting is it to behold his calmness, and trust, under distress, on divine Providence; cheering to behold the strength he received, and to hear him pouring out the gratitude of his heart in admiration of all his Maker's works.

We are indebted to some equally warm admirer of this excellent Christian for this beautiful little volume; and we only give it its due, when we say, that it is got up with considerable neatness and great judgment. If the collected works be valuable in a room, these extracts are not less so as a pocket companion, to carry with one, either in travelling or in business. There is, perhaps, nothing which heightens the pleasure of seeing beautiful scenery so much as having a friend to whom to impart one's ideas and feelings; or, should this be wanting, nothing so delightfully fills up the place as some book long known and valued, which is ever teaching, and with which one can, as it were, converse. A volume of this kind becomes a record of all our feelings and pleasures, it recalls the streams of past enjoyment, and conjures up before our imagination scenes and impressions long past, and perhaps long forgotten. There lingers about the human heart a strong inclination to look upward, to revere. In this inclination lies the source of religion, of loyalty, and also the worship and immortality which are rendered so cheerfully to the great of old.

To lead our thoughts from this world to the next, to serve the purpose hinted at above, perhaps no volume could be more appropriate. As an example, take this: "Do any of my readers inquire why I describe so minutely the circumstances of prospect scenery which may be connected with the incidents I relate? My reply is, that the God of redemption is the God of creation likewise; and that we are taught in every part of the word of God to unite the admiration of the beauties and wonders of nature to every other motive for devotion. When David considered the heavens the works of God's fingers, the moon and the stars, which he has ordained, he was thereby led to the deepest humiliation of heart before his Maker; and when he viewed the sheep, and the oxen, and the beasts of the field, the fowl of the air, and the fish of the sea, he was constrained to cry out, 'O Lord! O Lord! how excellent is thy name in all the earth!'" True genius seldom resides in a cold or phlegmatic constitution;—but we must stop, ere our enthusiasm runs away with our discretion. We are disappointed in finding neither an index, nor particular arrangement under heads of the extracts. Will the Editor allow us to call his attention to this, and should another edition be called for, will he allow us to hope that each subject may be more marked, so as to be more easily found by reference? A large book without arrangement loses more than half its value—and we can never see even a little one so without a feeling of regret. This is, however, the only fault we intend to find, and rather mention it as a hint than as any detraction. As such we hope it may be taken; and we cannot conclude better than in the words of the preface, "It was thought that such a volume, small in size, neat in style, and furnished at a reasonable price, would meet with acceptance at the hands of the Christian public, * * * and that all who read may be not only gratified, but also edified, is his fervent prayer to Him from whom alone cometh every good and perfect gift." P. P.

THE CHURCHMAN.

SATURDAY, MARCH 4, 1837.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Methodist Episcopacy.—In looking among some old papers for the letter of Dr. Coke published in our last, we found a paper, in the handwriting of the person to whom that letter was addressed, of which the following is an exact copy. It contains, as will be seen, copies of three letters, one from John Wesley, another from his brother Charles, and the third from an unknown friend of the latter, residing at Bristol. They have probably been already in print, though we do not at present remember ever before to have seen the two latter. But whether before published or not, we deem their appearance at this time, while the subject of the Methodist Episcopacy is before the public, to be opportune and important. They place Charles Wesley's disapprobation of his brother's proceeding in a strong light, while they cast a shade over the name of John Wesley which the friends of that great and good man must ever regret. How is it possible, that John Wesley, after having taken the fatal step which, as he must have known, would for ever separate him from the Church of England, could yet declare that he had no desire to separate?

There is one consideration which, as it seems to us, must ever be thought to vitiate all the arguments which are brought in favor of the Methodist Episcopacy, and make us regard them with distrust. It is, that their authors are placed in a position *which they would have avoided, if they could,* but which having taken, they are obliged to fortify by the best means in their power. Is it probable that John Wesley would not have obtained the episcopate from the bishops of the Church of England if he could? And if he had done so, would the Christian Advocate now argue so strenuously and ingeniously in favor of the sufficiency of presbyterial ordination?

The "doctor" referred to by Charles Wesley is probably Dr. Coke. If so, we have already seen that he lived long enough to repent of the "fatal step" which made him the instrument of schism.

Plymouth, August 19, 1785.

Dear Brother,—I will tell you my thoughts with all simplicity, and wait for better information. If you agree with me, well: if not, we can (as Mr. Whitefield used to say) agree to disagree.

For these forty years I have been in doubt concerning that question, "What obedience is due to the *bishops?*" Obedience I always paid to them, in obedience to the laws of the land. It is in obedience to those laws that I have never exercised in England those powers which I believe God has given me. But this in no wise interferes with my *remaining in the Church of England, from which I have no more desire to separate than I had fifty years ago. I still attend all the ordinances of the Church at all opportunities; and I constantly and earnestly advise all that are connected with me so to do.*

All those *my* reasons against a separation from the Church I subscribe to still. What, then, are you frighted at? I no more separate from it now than I did in the year 1758. I submit still to its *governors.* I do, indeed, vary from them in some points of doctrine, and some of discipline, by preaching abroad, for instance, by praying extempore, and by forming societies. I walk by the same rule I have done for between forty and fifty years. I do nothing rashly! It is not likely I should. The high day of my blood is over. If you will go on hand in hand with me, do. But do not hinder me if you will not help. Perhaps if you had kept close to me I might have done better. However, with or without help, I creep on. And as I have been hitherto, so I trust I shall always be, your affectionate friend and brother,

J. Wesley.

—

Marybone, September 8, 1785.

Dear Brother,—"I will tell you my thoughts with the same simplicity." There is no danger of our quarrelling; for the second blow makes the quarrel: and you are the last man upon earth whom I should wish to quarrel with.

I dont understand what "obedience to the bishops" you dread. They have left us alone, and left us to act just as we pleased, for these fifty years. At present, some of them are quite friendly toward us, (particularly toward you.) The churches are open to you; and never could there be less pretence for a separation.

You write, All those reasons against a separation from the Church I subscribe to still. What, then, are you frighted at? I no more separate from it than I did in the year 1758. I submit still to its *governors.* I do, indeed, vary from them, by * * * preaching abroad, by praying extempore, and by forming societies, (might you not add, *and* by ordaining?) I walk by the same rule I have done for between forty and fifty years. I do nothing rashly!

If I could prove your actual separation, I would not; neither wish to see it proved by any other. But do you not allow that the Doctor has separated? Do you not know and approve of his avowed design and resolution to get all the Methodists of the three kingdoms into a distinct, compact body, a new Methodist Episcopal Church of his own? Have you seen his ordination sermon? Is the high day of his blood over? Does *he* do nothing rashly? Have you not made yourself the author of all *his* actions? I need not remind you, Qui facit per alterum facit per se.

I must not leave unanswered your surprising question, "What, then, are you frighted at?" At the Doctor's rashness, and your supporting him in his ambitious pursuits—at an approaching schism—as causeless and unprovoked as the American Rebellion—at your eternal disgrace, and at all those evils which your reasons describe.

"If you will go on hand in hand, do." I do go on in the old way, in which we set out together, and trust to continue in it till I finish my course.

"Perhaps if you had kept close to me, I might have done better." When you took that fatal step, at Bristol, (ordaining,) I kept as close to you as close could be; for I was all the time at your elbow. You might certainly have done better, if you had taken me into your council.

I thank you for your intention to remain my friend. Herein my heart is as your heart. Whom God hath joined, let no man put asunder. We have taken each other, for better, for worse, till death do us—part? No; but unintentionally. Therefore, in the love which never faileth, I am your affectionate friend and brother,

C. Wesley.

—

A Letter from a friend at Bristol to Mr. C. Wesley.
September 9, 1785.

Last Sunday, in the Society, Mr. J. W. read his letter to you, and said it *contained his present* sentiments; spoke as highly as usual of the Church of England, and declared, *he had no desire or design to separate from it.*

Encouraging.—The Missionary, printed at Burlington, New Jersey, republishes Bishop Onderdonk's appeal to the Episcopalians of this State in behalf of the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, with an editorial paragraph concluding as follows:—"It is most glorious to see such power as exists among the Churchmen in New York, so summoned to such action. Small as it may be, New Jersey, we trust, will do her part. There is no worthier object."

An alumnus of the Seminary thus remarks on the same subject:—"I am rejoiced to find there is so reasonable a hope of soon having the faculty of our General Seminary complete. I am pleased with the proposed plan of calling upon its alumni for securing the necessary funds for one professorship. It *must succeed.* None can have enjoyed its benefits who will not show themselves desirous to do all in their power to secure the permanent prosperity and usefulness of an institution which promises so much to the Church and the world."

Sunday School Union.—"Shall the institutions of the Church be sustained?" is the significant query on the cover of a small pamphlet containing the circular of the new Agent of our Sunday School Union. We answer that one institution at least cannot but be sustained, if the arguments of the afore-mentioned circular are heeded, and if the zeal felt by those to whom we must look for support is at all commensurate with the importance of the object, or in keeping with the fidelity of the Agent. After glancing at the history of the institution, and the views which led to its formation, the circular proceeds:—

Such were the pious and laudable objects on which the view of the Church was fixed in the formation of her General Sunday School Union. But zeal *alone* was not sufficient for the successful prosecution of this great enterprise. The Union, be it remembered, "commenced its operations without any capital. As it proceeded in the publication of books, it was obliged to incur a debt amounting to nearly $10,000. Upon this debt it is compelled to pay an interest of seven per cent.* In addition to this, it must meet the ordinary expenses of the office, such as salaries, rent, fuel, postage, insurance, &c., &c., and must also be prepared to encounter some losses in the way of bad debts. To enable it to do all this, it depends entirely upon its business, or the profits arising from its publications. But its receipts from this quarter are barely sufficient for these purposes. Still it would not answer for it to discontinue publishing. Hardly a school exists in connection with our Church that does not even now find difficulty in supplying itself with books in sufficient number and variety for its scholars. The demand at the depository for new works is constantly heard. But how, the Board respectfully inquire, can this demand be met? *It has no permanent fund.* And the whole amount of donations it receives is expended as fast as received, for stereotype plates and wood cuts. It follows, then, that, for additions to its stock of stereotype plates, or in other words, to its list of new works, it must depend entirely upon donations.

"In connexion with this subject, another thing must be mentioned. An impression of a work of two hundred pages costs, by the time it is received into the depository, $285. That work is sold for twenty-four cents per copy, consequently there must be disposed of that work 1175 copies, in order to defray the first cost: but this number of copies may not be sold under two years. None of our library books have yet paid for themselves in one year. But the printer, the binder, the paper-maker, the stereotype-founder, must all be paid within six months from the time of finishing their respective parts of the work, or the Society increase its indebtedness for interest. If the Society had stereotype plates of five hundred different publications, and *owed nothing*, possibly it might be supported by its business. It requires a capital of at least $15,000 for its ordinary operations, and if it have not such a capital of its own, it must, of course, pay interest for it; and *until it do have such a capital*, it must continue to solicit aid in the way of donations."

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* Since the date of the above, a sufficient amount has been contributed, or pledged, to relieve the Union from this debt.

It has been objected, however, that the publications of the Union are not furnished at so low a rate as those of similar institutions of other denominations. This objection, valid if *true*, is thus effectually removed by the circular:—

It has been alleged, however, that, granting the general usefulness of the Union, yet its publications are not furnished at as low a rate as those of similar institutions among other denominations. An objection of this kind, *if true*, would be a serious one; and aware of this, the friends of the Society having given the matter that investigation which it demanded, have arrived at the following facts, which completely remove the objection.

"It appears that another Sunday School Union has published some of the works which issue from our own press. Among these are the three so generally admitted to be of superior excellence, viz. 'The First Day of the Week,' 'The Last Day of the Week,' and 'The Week Completed.' Each of these is advertised on the catalogue of the Society to which we now allude, at eighteen cents per copy, as the *nett* price to auxiliaries. The two former of the same works are sold by us to auxiliaries at thirteen and a half cents, and the latter at fifteen cents per copy. Another work published by that Society, and containing two hundred and ten pages, is charged at twenty-eight and a half cents. We sell the same class of books at twenty-five cents. In the class of books of 72, of 108, of 144, of 180, of 216, of 252 pages, our charges to auxiliaries are, upon an average, full one and a half cent per copy less than those made by the other Society. A similar difference in favor of our depository, the Board are of opinion will appear in every instance in which a comparison may be instituted. The Board do not quote the cases which have been given from any desire to prevent or check the usefulness of the extensive institution which has been referred to. On the contrary, they would take this occasion to bear testimony to the very excellent manner in which its works are executed, and also to the liberal patronage its conductors have extended to us in the purchase of our books. Nor would they by any means wish to be understood as intimating the rates affixed to the publications of that Society were not *low*. They are low; but not so low as those affixed to our own publications. Its books are cheap, but ours are cheaper; and this statement, made only to remove false impressions, we doubt not, will be received by that Society, and its friends, without offence."

Every Episcopalian must be pleased with this proof of the good management of a favorite institution. All that is said is calculated to inspire us with confidence in its Managers, and to lead us to second their laudable effort to place the institution on a liberal footing, and render it more usefel than it has ever yet been, by the formation of a capital. Let all cheerfully contribute to this object, and as an incentive to this end, "let it be borne in mind, that our Union furnishes the *only* complete system of instruction which is adapted to the use of our own Church; that every work here published has been subjected to a critical examination before its entry on our catalogues; that the wisdom and talent of the Church have been employed, and will still be employed, in the enterprise of forming a complete chain of works, in which shall be embraced every desirable requisite for the most thorough training of your children in the sound principles of the Church, and for crowning their early years with 'the nurture and admonition of the LORD.'"

OLD STANDARDS.—In nothing is the importance of a liturgy more seen than in preventing a departure from primitive truth. The following is an extract from the charge delivered to Mr. Samuel Whittlesey, jun., at his ordination at Milford, Connecticut, Dec. 9, 1737, by his uncle, Mr. Nathaniel Chauncey, of Durham. The sermon and charge were printed at Boston, by J. Draper, for Elliot, 1739, and the extract occurs, page 31, near the bottom. Does it express the views of Congregationalists of the present day?

"And we intrust thee with the keys of the kingdom of heaven; whose sins ye remit, they are remitted, and whose sins ye retain, they are retained; the which power and authority is given you for edification, and not for destruction."

PRAYER DAYS.—A correspondent writes warmly in favor of the usage in some of our largest churches of having them open for the performance of the morning service. He remarks, however, that the usual hour, 11 o'clock, is exceedingly inconvenient for business men, and suggests that it be changed to 9 o'clock: in which case he thinks that many, very many, would attend who cannot attend now. To us the suggestion appears well worthy of notice. We have ever regarded the custom as a most laudable one, and have no doubt that the clergy would willingly acquiesce in any arrangement which would accommodate the business portion of our citizens, could they hope, by so doing, to secure a more general attendence. "Nothing," adds our correspondent, "can be more conducive to general piety than to enter into the house of the LORD, and seek for his blessing daily before we commence our usual avocations. Nothing can more effectually check a worldly spirit than thus to meet for daily prayer and praise to him in whom we live, move, and have our being. To become a holy people we must be a praying people. If the clergymen would adopt earlier hours, and give public notice of the same, I am sure they would be rewarded by seeing many coming to the house of the LORD, instead of the small congregations many now have; at this season especially that the Church has set apart for a still greater retirement from the world than usual."

THE POOR.—The following letter from Mr. Jones, one of our city missionaries, appeared in the New York American of last week. In transferring it to our columns we would earnestly second its appeal, and commend it to the consideration of all, especially the affluent:—

THE following letter is addressed by the Missionary of the Second Station to a gentleman of this city, and we ask the attention of our readers to it.

New-York, February 22, 1837.

DEAR SIR,—In compliance with your request, I submit to you the following notice of the condition of the poor within the sphere of my labors. The winter having been comparatively mild, many have supposed that the assistance of the benevolent was less needed than usual. If the weather was the only circumstance to be regarded, the inference might safely be admitted. With a severe winter, other things remaining the same, there would, without doubt, be more extreme distress. Yet a sense of duty compels me to state, that the amount of real destitution and suffering, in a large number of cases, is equal to any thing of the kind that has hitherto come to my knowledge. For the cause of these painful facts, it is only necessary to consider the high price of every article of provision, and the difficulty, often the impossibility, of obtaining employment. Individuals anxious for work, and on whom whole families were dependent for their daily bread, have spent their time, week after week, in a fruitless search. They were willing to be employed in any way to *earn* a subsistence; but knew not how to solicit charity. Some have communicated to me their situation in a confidential manner, with the hope of being able, in a few weeks, to extricate themselves from their present distress. Others have been visited with sickness, and thrown entirely upon the kindness and liberality of those who might pass that way. A family of seven persons received for a single day no other nourishment than what was derived from dividing amongst them a bowl of gruel sent to their sick mother. On Saturday I entered a neat apartment, where I found a widow and child without fire or food. Their only means of support during the week had been the avails of part of a day's labor of the mother and a small pittance from the hand of a stranger. She exclaimed, in the most affecting manner, "What shall I do? I have been out every day this week to try and procure work, but without success. Sometimes I have been ready to shut up myself in my room and make no further effort." Another family accustomed to rely on their own exertions, and morally correct in their lives, were limited for several days to a sixpenny loaf of bread.

These are a specimen of cases frequently occurring amongst those who, in former years, lived in a comfortable manner. Can we, dear Sir, contemplate such scenes of suffering, and remain unmoved? Who that has a heart of human mould, and realizes the source from whence his blessings flow, will not esteem it a privilege to comfort the sick and needy, to enliven the heart of the widow and orphan, to wipe the tear from the sufferer's cheek, and make glad the habitation of those who know not where to flee for succor?

With sentiments of great respect, I am, yours most sincerely, LOT JONES.

Donations for the above Mission Station will be thankfully received by the Missionary, 192 Allen-street, or can be left at Messrs. Swords, Stanford & Co.'s, 152 Broadway.

THE Episcopal Recorder informs us of the death of the Rev. John Avery, D. D., for many years rector of St. Paul's Church, Edenton, N. C. He died on board a steamboat near Mobile, Alabama, on Tuesday, the 17th January.

ORPHAN ASYLUM.—The Rev. Mr. Higbee preached in behalf of this institution on Sunday evening last at St. Paul's Church. The collection, we are informed, amounted to $1080, the largest plate collection, it is believed, which has been taken in any of our churches.

Historical Notices of St. George's Church, Newburgh, in a sermon delivered in said church January 1, 1837. By the Rev. JOHN BROWN. New York: Swords, Stanford & Co.

ON our first page will be found an interesting extract from this valuable discourse—the whole of which we would recommend to our readers as worthy to be bought and preserved. Mr. Brown's example in rescuing the history of his church from oblivion, is one that ought to be generally imitated. Much information may *now* be collected and put in a permanent form, which, a few years hence, may be lost beyond recovery.

THE LITURGY.—It is a common charge against Episcopalians that they dwell too much and too often on their liturgy, and the peculiar features of the Church which it keeps in remembrance. We agree with the writer of the annexed extract that a charge the reverse would be nearer the truth, and that the excellences of the liturgy are too seldom made the subject of pulpit illustration. Doubtless the reason of the omission is, that our members are presumed to be well acquainted with a composition the merits of which have been so often and variously explained. But may not this presumption be carried too far? We understand our correspondent to offer, not a complaint but a suggestion, and as such we doubt not that what he says will be well received.

Saturday, Feb. 25*th*, 1837.

MR. EDITOR,—I have been much and often grieved to see how little the younger members of our Church know of any of the festivals and fasts which she has been so long accustomed to keep. Last Ash-Wednesday I observed to a lad, (a member of the Sunday school in Canal-street,) you must go with me to church, and leave your play till some other time; and spoke of the solemnity of the season. A new thing to him—nothing did he know of its importance, or why set apart for fasting and prayer. This is not an isolated instance; I have met with many such. This is wrong. Many excellent notes have been written upon our Prayer-book, explanatory of all the rites and ceremonies belonging to the Church. I would mention the valuable work of Bishop Hobart explaining all the festivals and fasts. These should be in the hands of all the youth of the Church—not of the youth only, but all who are at all unacquainted or understand not any part of our liturgy. I have been nine years a member of the Episcopal Church, yet have I never heard in all that time a lecture upon the liturgy. Why is this? Are there not a great number who go through our public services as a matter of course? We have reason to believe many thus do. A pious writer thus speaks of our public service:—"We repeat them almost as it were by rote, assuming by turns the language of the deepest humiliation and of the warmest thankfulness, with a calm, unaltered composure; and when the service of the day is ended, they are dismissed altogether from our thoughts, till on the return of another sabbath, a fresh attendance on public worship gives occasion for the renewed expressions of our periodical humility and gratitude." Would not this in a degree be obviated, if their importance was more frequently preached upon? R. X.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit.

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn*.

CLERICAL CHANGE.—The Rev. C. S. Hawks has accepted an invitation to Trinity parish in the city of Buffalo. In consequence of the removal of Mr. Hawks, Trinity parish, Ulster county, and St. Paul's parish, Red Hook, will soon be without a clergyman.

From the British Magazine.

THE subject of the most pressing interest at the present moment is church rates; or, in other words, the question whether there is to be an establishment of religion by law or not. It is not because there is any real or strong feeling in the country against church rates that the danger is imminent, but from the peculiar circumstances of the government. During last session it was too weak to know whether it could carry any of its own measures; and, in point of fact, abandoned two important ones at the command of the radical party. It has since obviously become weaker still; and, of course, such a government, the weaker it is, the more dangerous is it. To retain its power and gain adherents, it will make more sacrifices of its own opinions and wishes to the most extravagant and reckless parties. At the close of last session, Lord John Russell, under the influence of fear, attempted to modify a positive pledge which he gave to support church rates; and now, although *no indication whatever* has been made on part of any respectable portion of the community of a feeling against church rates, yet since a miserable and contemptible meeting has been held, with such a person as Mr. Charles Lushington in the chair, and since such persons as he and the dissenters, aided by Messrs. Hume, Gully, Duncombe, Wakley, Grote, and Co., choose to make this the point of attack; and since the said Messrs. Gully, Lushington, Duncombe, Wilks, Wakley, Grote, and Co., have each *a vote*—who will answer for the result? The truth is, that the dissenters are now playing their last stake. The Church is gaining ground *every day* in the country. Whether people have learned to see the value of chapters, or have acquired sane views as to pluralities, is not the question; but the Church, wherever it comes into contact with dissent, beats it to pieces. New churches every where, thronged with congregations, and calls for more every where, are alone a sufficient proof of the truth of this assertion. The "envious eye malign" of dissent regards the sight with fear and hatred, and sees clearly that nothing but a desperate struggle at this moment can save it from utter destruction. Its hope and our fear is, the weakness of government. But is this to be endured? Is the whole people of England to be misrepresented by a handful of either weak or wicked brawlers on a platform? Is the grave question whether an establishment shall exist or not, to depend on the question whether the existing government wants ten or twenty votes? Will England submit to this? When the people of England are resolved to have no establishment, it must be so; but will they submit to have that destroyed against which they have no feeling whatever, because it suits a bad party without and a weak government within? Let us be assured, that at the present moment all questions yield in interest to this. Important as several other proposed changes are, they are far less important than this question. They may make our Establishment less efficient, our clergy less learned and influential; but the question of church rates is to settle whether we are to have any establishment at all.

Rumors are afloat that government means to throw itself into the hands of the dissenters, and even that they would not be sorry to find excuses for throwing some of the chapter property into a fund for church rates. This magazine certainly does not defend the present government: but till it is guilty of such a monstrous act it ought not to be suspected of it. If such a thing were true, it would probably be the best thing for the Church; for such shameless robberies would surely rouse the country. If they did not, it would be of little consequence to the Church what happened afterward.

But it is not easy to conclude these hasty remarks without asking whether the patrons of livings have no feelings on the subject. Do they not see what will become of their benefices when the churches fall about their ears? Surely a very few practical considerations, and a plain call to honest Churchmen, would rouse a spirit with which we could defy the House of Commons itself, or which that House would not dare to meet. The Churchmen must look to the archdeacons, who know the cause and its strength, to bestir themselves now. Can they not put forth some statement jointly, and then each circulate it in his own archdeaconry among the influential laity? Surely they will not neglect this most important occasion.

The guardians of the poor law union in this county lately applied to the Lord Bishop of the Diocese to consecrate a piece of ground adjoining a workhouse for the sole interment of paupers! This request his lordship instantly refused, assigning as his reason, that he would not be a party to separate in death the poor from the rich. A noble and truly Christian reply, worthy a distinguished prelate of our Church. The applicants were, on consideration, deeply struck with the impropriety of their request, and with the magnanimous and most praiseworthy feeling of the Bishop.—*Exeter Gazette.*

Upper Canada.—The fifth report of the Society for the Conversion of the Negroes, and Propagation of the Gospel in Upper Canada, printed at Toronto, has been kindly forwarded by Archdeacon Strahan. It appears that great exertions are being made by Sir John Colborne, the governor, in concurrence with this Society, to establish a mission on the Great Manitoulin Island, in Lake Huron, for the purpose of assembling under its instruction the Indians frequenting the northern shores of that lake.

The report contains memoirs and statements from Captain Anderson and the Rev. A. Elliot, who have been exerting themselves in that quarter, as well as from Messrs. M'Murray and Harper, &c. It is hoped that next month some statements may be extracted from these valuable documents, so as to give a sketch of the operations of this society in propagating the Gospel in these parts.

A correspondent,* on whom the Editor can entirely rely, states, with reference to the clergy reserves, of which it is feared that an attempt will be made to deprive the Church, in some measure at least, "Our colonial Church is increasing most rapidly, and were the provision (moderate as it is) which is guaranteed to us by our constitution to be left, we could provide for the religious instruction of the whole population, as it would increase gradually as the services of more clergymen became necessary; but if we are deprived of our vested rights, the Church will fall into abject poverty, and its extension be seriously impeded."

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* This excellent correspondent is entreated to write again. If he will from time to time transmit a *brief account* of the state of things in Upper Canada, it will be received with thanks, and always used. The difficulty is, for one, not on the spot, to select, even from documents furnished, what is most essential and valuable.

The papers from Canada state that there had been an important meeting in St. James' Church, Toronto, on the 5th of November, the objects of which were to promote the interests of religion, and the increased efficiency of the Established Church; and among other resolutions adopted by the thirty clergymen and others there assembled, there were, first, the advantage that would result from the division of the Diocese of Quebec, and the necessity of a bishop for Upper Canada; and, second, the propriety of an annual convocation. The meeting also took into consideration the adoption of measures, first, to promote the education of young men for the ministry; second, the encouragement and support of missions; third, the formation of a fund for the benefit of the widows of clergymen; fourth, the establishment of a paper, or miscellany, of religious intelligence, in connexion with the Church of England. An address was also voted to the governor, Sir F. Head, on his appointment, and "imploring his powerful protection in behalf of the rights and privileges of the Church as by law established." In reply, his excellency gave assurance of "the regard and attachment he naturally entertained for the clergy of the Established Church of Upper Canada."

Voluntary Principle.—The Courier is at some pains to tell us, that in several instances members of the Established Church are adopting the "voluntary system." We know it; and we exult to know that it is no novelty. But mark the distinction between the voluntary principle of the Established Church and the voluntary principle for which the political dissenters contend. The voluntary principle of the Established Church takes the direction of providing religious instruction for those who are unable to provide it for themselves, and for whom the law makes no such provision. The voluntary principle of dissenters is known only as a negative; the person professing it simply refuses to pay for any but himself. Which is the most Christian of these two voluntary principles? They know very little of the history of our Church who imagine that it has not cherished the Christian voluntary principle—namely, the principle of free giving for the spiritual benefit of others—from its very foundation. But this it could not have done, to the extent of the vast sphere filled by its labors and its usefulness, had it not been an Established Church. The dissenters' voluntary principle is a poor, inverted, niggardly imitation of the voluntary principle of the Church; and, like dissent itself, it is simply parasitical.—*Standard.*

At Chesterfield, on Thursday, December 21, there was a large and highly respectable meeting of members of the Church of England, for the purpose of raising a fund to build a new church in that town. The Rev. T. Hill gave 1000*l.* toward an endowment for the church, and 400*l.* was collected in the room. A committee of gentlemen was appointed to decide on a site, and promote subscriptions toward the fulfilment of their praiseworthy object.

Derby Mercury.

At a meeting of the Derby town council, on Saturday, December 10, a most important document was read, in which the following disclosures of a job, conferring no credit on the parties concerned, occurs:—"The commissioners under the Municipal Reform Act wrote to the Derby town council, stating that a Mr. and Mrs. Cox had made a tender for the advowsons of St. Alkmund and All Saints, in that town, (which were in the gift of the late corporation,) of 3,600*l.*, and calling on them to acknowledge their acceptance of the offer. The council had received a tender of 4000*l.* for the advowsons, and refused to sanction a sale at a less amount than that sum, and called on the commissioners to state the amount of the tenders made to them. Mr. Murray, the secretary, wrote an answer, demanding of the council to confirm the award of the commissioners in favor of Mr. and Mrs. Cox's tender, and refusing all information to the council of the amounts of the offers made. The town council feeling that they could not act in conformity to the commissioners' demands, not wishing to give up the 400*l.* more than Cox's offer, again refuse to confirm it; in consequence, a suit in Chancery has been commenced to enforce the commissioners' agreement.—*Ibid.*

A correspondent of the Times says:—"A Roman Catholic bishop has been officially sent out to the colony of New South Wales by the government, that he is elevated to the same importance as the clergy of the Church of England, and receives the same support. Every thing, in short, is *en train* to make this a Roman Catholic colony. In the schools the system is to be founded on the Irish model; and in deference to the Catholics, the Bible is to be wrested out of the hands of the Protestant children. The whole of the Protestants are rallying round their own bishop, and the government denounces publicly their opposition to be a defamation of the British government. The greatest irritation and ill-feeling exist.

The Rev. W. J. Boone appointed to China.—Since our abstract was put to press, the Foreign Committee, at their meeting on the 17th, appointed Mr. Boone missionary to China. The qualifications of Mr. B. are so peculiarly adapted for this field, that the Committee, after a long and prayerful consideration, have acceded to his ardent wish to labor among the Chinese. Mr. Boone is known to many who will rejoice in this accession to the China mission. He is from the Diocese of South Carolina, and, after passing through the Seminary at Alexandria, entered upon the study of medicine to prepare himself for his expected labors. He is soon to receive the degree of M. D., and will be prepared to embark in May or June. On entering upon such a service, he looks for the prayers of the Church, and we feel that he will not look in vain. If ever the missionary cause demanded of its friends to retire to the closet, and there remember whence alone their help can come, it is now in the case of China. GOD has said, at the name of JESUS every knee shall bow. An earthly monarch has now declared that faith in JESUS is forbidden under the severest punishment. The Christian cannot long doubt who shall triumph; but GOD, we may feel assured, will be inquired of in this thing. The promise is to CHRIST and his Church. "He shall not fail, nor be discouraged, till he shall set judgment in the earth." The Christian Church in prayer can open China, for GOD will then be with her.

Christian Witness.

The Foreign Secretary writes us from New York the following interesting items of intelligence:—

"We have pleasant letters, announcing Mrs. Hill's safe return to her labors. She arrived at Patros on the 22d of October, when Mr. Hill met her, and after a pleasant ride of four days, on horseback, she was again in the midst of her much attached pupils and family.

"The appointment of the Rev. Mr. Boone is a cheering circumstance in our China mission. He is a choice gift from the Head of the Church to that part of his vineyard, as we have every reason to think. I trust he will be able to visit New England before he sails,—probably in May or June."

Christian Witness.

Descendants of Luther.—The Rev. Dr. Demme and Mr. Peixoto, of Philadelphia, have republished from a German work, of which we shall give a fuller notice hereafter, an account of the benevolent school in the Prussian town of Erfurt, called, in honor of Luther, "Martin's Institute." Among the pupils now in the school are five children of a lineal descendant of the Reformer, Joseph Charles Luther, born in 1763. This family was discovered in Bohemia by the exertions of Dr. Von Reinthaler, the superintendent of the Institute, in a condition of great poverty and wretchedness. The father, after his emigration to Bohemia from Prussia, had become a *Roman Catholic*. His eldest son (nine years old) was taken to the Institute in 1830, and on the death of the father his remaining children, four in number, were also received. The Institute occupies the Augustinian monastery, of which Luther was a member; and his four descendants entered this Protestant school on the three hundred and thirtieth anniversary of the day on which the Reformer entered it as a monk.—*Sunday School Journal.*

Clergy of the Protestant Episcopal Church, residing in the city of New-York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D., Rev Henry, 50 Lispenard.
Bayard, Rev. Lewis P, 106 Amity.
Berrian, D. D., Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Breintnall, Rev. Thomas, 17 Rivington.
Brown, Rev. John W., 77 Anthony.
Bull, Rev. Edward C.
Carder, Rev James D., 663 Broadway.
Clark, D. D., Rev. William A., 310 East Broadway.
Colton, Rev. Calvin, 9 Murray.
Cooke, Rev. James W.
Cuming, Rev. Francis H., 767 Broadway.
Dorr, Rev. Benjamin, Twenty-second, between Ninth and Tenth Avenue.
Eastburn, D. D., Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Germain, Rev. Reuben I., 307, East Broadway.
Hackley, Rev. Charles W., 32 Waverley.
Hammell, Rev. William, 56 Carmine.
Hart, Rev. Abram B., Harlem.
Hawks, D. D., Rev. Francis L., 453 Houston.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. Richard T., Bloomingdale.
Jackson, Rev. William.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 30 St. Mark's Place.
Kip, Rev. William I., 498 Broadway.
Lyell, D. D., Rev. Thomas, 77 Anthony.
McVickar, D. D., Rev. John, Columbia College.
Milnor, D. D., Rev. James, 82 Beekman.
Morris, Rev. William, 115 Liberty.
Niles, Rev. William W., 12 Ridge.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 77 White.
Seabury, Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 77 Nassau.
Taylor, Rev. Thomas H., 1 Rector.
Turner, D. D., Rev. Samuel H., Theological Seminary, Twentieth.
Vaughan, Rev. John A.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R., Theological Seminary, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D., Rev. Bird, Theological Seminary, Twentieth.

OBITUARY.

DIED at Pulteneyville, in Wayne county, on Sunday the 27th of November, between four and five o'clock, Mrs. Catharine Phelps, aged 66 years and 11 months, the widow of the Rev. Davenport Phelps, the first Episcopal missionary of Western New York. Mrs. Phelps was confined about three weeks by a painful illness, in which she exhibited the patience and piety of the true servant of GOD—a clearness of mind, and a propriety of remark, and answers given, which evinced to her family and friends her devotion to GOD, and her resignation to his will. She has left eight children to mourn the loss of a kind and affectionate mother. Her ejaculations, addressed to the throne of grace in the last days of her life, combined with the uniform tenor of her piety, give us the strongest reason to believe that she is now with beatified spirits in heaven.

NOTICES.

NOTICE is hereby given that the following persons have been duly appointed agents of "The Churchman," at their respective residences: Rev. E. E. Ford, of Augusta, Georgia; Mr. Arius Nye, Cashier of the Bank of Marietta, Ohio; Mr. Z. Clark, Bookseller, Troy, New York.

—

REV. MR. COLTON's lectures to the young men of New York will be continued next Sunday evening at the Lyceum of Natural History. Morning service at half-past 10.

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THE members of THE AUXILIARY NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY are requested to attend an extra meeting, to be held at the buildings of the Protestant Episcopal Press, 28 Ann street, New York, on Wednesday next, the 8th instant, at seven o'clock, P. M., on business of importance.

By order,
WILLIAM E. DUNSCOMB, *President.*
March 4, 1837.

Calendar.

MARCH.

5. Fourth Sunday in Lent.
12. Fifth Sunday in Lent.
19. Sunday before Easter.
20. Monday before Easter.
21. Tuesday before Easter.
22. Wednesday before Easter.
23. Thursday before Easter.
24. Good Friday.
25. Easter-eve and the Annunciation of the blessed Virgin.
26. EASTER DAY.
27. Monday in Easter-Week.
28. Tuesday in Easter-Week.

APRIL.

2. First Sunday after Easter.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 22d instant.

From the Rev. Robert B. Drane, rector of St. James' Church, Wilmington, N. C., received from a friend of domestic missions, $2 00—Same gentleman, received from Miss M. M. De Rossett, for domestic missions, 1 50—Matthew F. Gregory, Esq., of Scio, Michigan, for domestic missions, 2 00.

By the hands of the Secretary and General Agent, collected in St. Paul's Church, Alexandria, D. C., on Sunday morning, 19th February, 1837, after a sermon by the Rev. Mr. Dorr, 154 91, of which sum 36 00 are for foreign missions, 118 91.

By the same hands, collected in Christ Church, Alexandria, D. C., on Sunday afternoon, 19th February, 1837, after a sermon by the Rev. Mr. Dorr, 80 16, of which sum 5 00 is for foreign missions, 75 16—From the Rev. Martin P. Parks, rector of Christ Church, Norfolk, Va., 111 48, half domestic, half for foreign, 55 74.

Total, $265 31.

Feb. 28, 1837. JAMES SWORDS, *Treasurer.*

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received:—

By the hands of James Swords, Esq., from Rev. Robert B. Drane, rector of St. James' Church, Wilmington, N. C., of Miss M. M. De Rasset, $1 50; Pupils of Miss Ryckman's school, $1 31, making 2 81—Also collection in St. Paul's Church, Alexandria, D. C., on Sunday morning, 19th February, after sermon by the Rev. Mr. Dorr, 154 91, of which is for foreign missions 36 00—And from the Sunday scholars of said church for instruction of teachers in Mrs. Hill's school, Athens, Greece, 45 00—Also collection in Christ Church, Alexandria, on Sunday afternoon, 19th February, after sermon by the Rev. Mr. Dorr, 80 16, of which for foreign missions, 5 00—And from the Sunday school of said church, for Mrs. Hill's school in Athens, Greece, 3 75—And from Female Missionary Society of said church, to be divided equally between the Greek and China mission, 30 78, making 120 53—Also remittance from Rev. M. P. Parks, rector of Christ Church, Norfolk, Va., from Mrs. Steed, for China, 10 00—From Miss Louisa Payne, for Mrs. Hill's school, Greece, 5 00—For general purposes, 40 74; making 55 74.

By the hands of the Secretary and General Agent, from Maine, Anonymous, for China, 10; Greece, 10 00; Africa, 10 00, $30 00.

Total of the above, $209 08.

CHARLES J. ALDIS, *Acting Treasurer.*

March 1, 1837.

CITY MISSION.

THE subscriber gratefully acknowledges the receipt of the following donations for the poor:—

From an unknown friend, $5 00—A medical friend, 3 00—A mite from John Sagar Ballow and Eliza Ballow, for the persons mentioned in the Rev. Mr. Jones' communication, published in the American the 24th of February, 1837, 2 00—A friend to the poor, 1 00.

By Swords, Stanford & Co., from a lady of St. Thomas' Church, 5 00—M. R., 10 00—H. H. E., 20 00—Robert S. Livingston, Esq., 3 00—Thatcher Tucker, Ksq., 3 00—M. V. C., 0 81—Also a most acceptable donation of a cask of rice from two friends.

By the Protestant Episcopal Press, from M. P. M., 5 00.

LOT JONES, 192 Allen-street.

February 28, 1837.

FIRST MISSION STATION.

THE subscriber gratefully acknowledges the receipt of the following donations for the poor:—

Left at the residence of the missionary, from A. Z. B., $5 00—Through the Agent of the Protestant Episcopal Press, from P. M. P., 3 00—Through Swords, Stanford & Co., from H. H. E., 20 00.

ALEXANDER FRAZER, 341 Pearl-street.

March 1, 1837.

N. B. Any donations of money or clothing for the poor will be thankfully received by the missionary, 341 Pearl-street, or by the Agent of the Protestant Episcopal Press, 28 Ann-street. A. F.

THIRD STATION.

THE subscriber thankfully acknowledges the receipt of ten dollars for the poor, from S. K., of Portsmouth, New Hampshire—For the poor, from H. H. E., per Mr. Stanford, $20 00—From M. P. M., for the poor, $5 00.

E. B. KELLOGG, Missionary,
New York, Feb. 28, 1837. 401 Hudson-street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the above institution, thankfully acknowledges the receipt of ten dollars, as a donation from H. H. E., through the hands of Mr. Stanford.

JOHN W. MITCHELL, *Treasurer.*
Feb. 27, 1837. 28 *Ann-street.*

GENERAL THEOLOGICAL SEMINARY.

THE subscriber acknowledges the receipt of twenty dollars from Mrs. J. Pintard, "to be added to the thirty given by Mrs. Gautier, for the benevolent purpose of preparing a comfortable room for the accommodation of sick students in the Theological Seminary."

March 1, 1837. HENRY ANTHON.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending March 2d, from the following persons, viz.

Charles Stimpson, jun.—Rev. F. E. Forde, *with remit.*—Arius Nye, *with remit.*—Stephen Warren—Henry L. Storrs—Joseph Nixon—Postmaster, Buffalo—John A. Houghton—Postmaster, Bristol, Pa.—Rev. S. R. Johnson—Joseph Gill.

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Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer—T. A. Stoutenburgh—Rev. Benjamin Hutchins—Charles Stimpson, jun.

SUPERINTENDENTS of Sunday schools can be supplied with extra copies of the psalm to be sung at the approaching anniversary of the New York Protestant Episcopal Sunday School Society, by calling at the Depository of the General Protestant Episcopal Sunday School Union, 28 Ann street.

From the British Magazine.

Hymn.

O thou, around whose everlasting throne
Throng countless hosts, a glorious multitude,
Free from all bodily weight; make us thine own,
Whom thou to thee hast hallowed with thy blood.

Those happy seats, wherein thy kingdom lies,
Beyond the stars, for us thou dost prepare,
And ever from those sweet societies
Thou sendest friendly guides to lead us there.

May the repeller of unearthly harms,
Great Michael, champion of the law divine,
Ever be o'er us with ethereal arms,
To shield us from the foe, and keep us thine!

May Gabriel his sweet aid around us plant,
And in the might of God's own fortitude
Come oft from heaven, a glorious pursuivant,
To visit us with messages of good.

May Raphael's gentle art and healing hand,
Which gave blind Tobit old to see the light,
Wave all around his soothing influence bland,
Scattering our body's ills, and spirit's blight.

From thee, sole fountain of all good below,
King of the heavenly hosts, our praise begun,
In thee shall end. 'T is truth thy name to know,
And life to trust in thee, the Three in One. Amen.

From the Episcopal Recorder.

REASONS FOR RECEIVING THE ORDINANCE OF CHRISTIAN BAPTISM.

The case of Elisha Bates, a minister of the Society of Friends, who has been baptized in England, has excited much interest both in that country and this. We have before us a copy of his "reasons" for this step (in a letter to the Society of Friends) which was published in England, and has been republished at Clairsville, Ohio. An appendix contains a correspondence between Mr. Bates and some of his friends in England, (among whom is Samuel Gurney.) One of the letters encloses a minute of a "morning meeting of ministers and elders," from which we extract the following statement of the facts of the case:—

"Information has been received now that Elisha Bates, an acknowledged minister of Ohio yearly meeting, who came over to this country in the spring to attend to some business, has, since this meeting was last held, during a short residence in the neighborhood of this city, submitted to the ceremony of water baptism, which was performed by a minister of a dissenting congregation."

It is remarked in the pamphlet that the author did not intend, in "being baptized in conformity with the example of the apostles and primitive believers," to abandon the Society of Friends. "I shall leave it to my friends, in their official capacity, to say," he adds, "whether to *walk* as we have the apostles for an ensample (see Phil. iii. 17,) be totally inadmissible in our Society or not." He urges reasons to show that in his opinion such a step should not be deemed inadmissible, and then passes on to the statement of scriptural reasons in support of its propriety, from which we extract the following:—

"But I do not intend to place this subject merely on negative ground. For as every religious body, and every particular member of it, is solemnly bound to correct all errors, reform all abuses, and obey from the heart that form of doctrine which has been delivered us in the holy Scriptures, I ask you, not merely for my sake, but for your own, calmly and dispassionately to review the whole ground, and search the Scriptures to see whether these things are so.

"That our Lord, during his personal ministry, did authorize a baptism, by which his disciples were recognised, and by which they made profession of discipleship to him, is clearly proved by the third and fourth chapters of John. That this baptism, whatever might have been the form of it, or the *manner* in which it was administered, could not have been identical with that of John, is proved by the fact that there was a distinction plainly expressed between them, and also between the disciples of John and those of Jesus.

"I wish it to be remembered that *baptism*, simply taken, and without something in the context to change its obvious sense, does mean an outward and visible act. The application of the term, both to *sufferings* and to the effusion of the Holy Ghost, is figurative.

"I state it also, as an undeniable fact, that the baptism embraced in the commission of our Lord Jesus Christ, *after his resurrection*, was not identical with the baptism of John, nor with any of the washings which had been practised by the Jews, nor with any other baptism which had preceded it. There is no evidence whatever that a baptism 'in the name of the Father, and of the Son, and of the Holy Ghost,' had ever been instituted before. It was *now*, *after the resurrection* of the adorable Saviour, when he declared, 'All power is given unto me, both in heaven and in earth,' that he gave this charge to his disciples, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.' Matt. xxviii. 19, 20; Mark xvi. 16.

"As this was neither the baptism of John, nor any ritual of the Jews, so it is evident there could be no prejudices in favor of it.

"We cannot suppose that our risen Lord intended to adapt either the preaching of the Gospel, or the initiation of the believers into the Church, to the prejudices of the ignorant or vicious. He did not intend to let down the doctrines and practices embraced in the commission just recited—that, by making some concessions to unregenerate men, they might be the more ready to receive the other parts of his doctrines. If we could for a moment imagine such an *accommodation* of the Gospel, we should look for it in the *doctrines*: because these were to *precede* the initiation into the visible Church. And we must perceive that where the unregenerate heart is subdued, and a willingness is produced to receive the kingdom of heaven as little children, when the language is uttered, Lord, what wilt thou have me to do? the humble believer would not presume to make his own terms in entering into the visible Church.

"But, apart from this consideration, we must perceive, on impartial reflection, that the baptism of the three thousand on the day of Pentecost, of Cornelius and his household, and of the Apostle Paul, was under the *direction* of chosen instruments, specially qualified with the Holy Ghost sent down from heaven, and *not* in compliance with any prejudices on the part of the baptized. What prejudices, for example, could there have been in the mind of the persecuting Saul in favor of a baptism which peculiarly marked the disciples of the Lord Jesus, when he was making havoc of the Church, and when he was pursuing, to the utmost extremities, both men and women, to pour down his vengeance upon them, and even compel them to blaspheme? We can readily suppose that the baptism which recognised a faith he so thoroughly despised could have had in it nothing pleasing to his mind; but, on the contrary, that he would have considered no other act or evidence necessary to render an individual an object of his most vindictive hatred, than simply to have received that baptism. No: he was first brought to be a believer in the Lord Jesus, and in such a manner, as to lay his prepossessions as well as his person prostrate in the dust. Feeling himself in the awful presence of the glorified Saviour, trembling and astonished, he inquired, 'Lord, what wilt thou have me to do?' He was told to 'arise and go into Damascus, and there it shall be told thee of all things which were *appointed* for thee to do.' There, in the depth of humiliation, for three days, in which he ate nothing—struck with blindness, and the chastening hand of God upon him—the promise of the Lord Jesus was at length fulfilled to him. Ananias, an humble disciple, was specially sent, with immediate and extraordinary instructions from the Lord, to tell him what was *appointed for him to do*. And by this messenger, the contrite, broken-hearted Saul, was directed to be *baptized*; and actually *was* baptized.

"I cannot imagine a case more completely excluding all idea of the Jewish prejudices and prepossessions in favor of baptism than this. But this is not all. For the evidence of *divine authority* in the transaction is undeniable, and the Apostle Paul himself, but a few days before his death, particularly mentions this circumstance, in giving an account of his conversion, and of the gracious dealings of God with him. See Acts xxii.

"That the apostles did understand the command or commission of our Lord, given *after his resurrection*, as recorded by Matthew and Mark, to include baptism, in the plain and obvious sense of the term, is evident from their practice under that commission."

All this, and much more to the same effect, appears to us so obviously correct and cogent, that we have always wondered how sensible and pious men could resist its influence. We think that such will be influenced by so clear an argument as that of the publication from which we quote, written as it is in the spirit which becomes the discussion of matters connected with the Church of Christ. It contains also some just remarks upon the subject of the Lord's supper, respecting which the views of the author are as follows:—

In reference to the Lord's supper, which was the memorial of the dying Saviour's love, the laying of that ordinance aside has been not less injurious than the rejection of baptism.

"The practice of the Christian Church, in *both* these cases, under the immediate care of the apostles, *I believe*, was of divine authority; and therefore should not have been abandoned by us."

The following is the language with which the letter concludes:—

"I love the society, and would willingly spend and be spent in the promotion of its best interests. And this can only be effected by the maintenance of sound Christian doctrine, both as to faith and practice. And I freely confess that I believe a reformation in these respects is much wanted among us.

"We have seen in the late controversy in America, and in subsequent investigations, that there is much in the writings of our accredited authors which cannot bear the test of Scripture authority, even in regard to doctrines of fundamental importance. I have in the recent numbers of the Repository treated this subject with some freedom. I am confirmed in the belief that our own writings cannot be taken as the standard of doctrines, not only for the plain reason of the paramount authority of holy Scripture, but because of special reasons to be deduced from those writings themselves. Should we be pressed for these reasons, they will be given. In the meantime, I entreat my dear friends to 'let brotherly love continue.' 'Prove all things; hold fast that which is good.'"

From the British Magazine.

A letter of Dr. Hammond to Dr. Sheldon, touching the impropriety of Dr. Sanderson's joining a Presbyterian Lecture.

From a collection of Dr. H Hammond's Letters to Dr. Sheldon during the Rebellion. In the British Museum, in MS. p. 77.

* * * * * For Dr. Sa[nderson] joined with the Grantham Lecturers such as now they are, I cannot think they will deem it safe to do it. For, 1. their combination is not legal, or by authority of the Bishop, & his way of interpreting laws & the Governour's mind by equity will not here help them, both because the Bp. lives & might be consulted, & because it can with no reason be imagined, without consulting him, that he would give leave to Presbyterians to maintain such meetings. And then if their combination be unlawful in itself, certainly his joining with them will be so also. 2dly. The men he will scarcely acknowledge to be Schismatics, & sure this meeting of theirs, as by them it is ordered, an act of their schism; & if he join with them in doing that, which they by doing act schism, can he be free from joining with Schismatics in schism? Not to mention the scandal of it, in case he would nicely distinguish it from any schism. 3dly. Can any good end in his prospect make this lawful which is in itself under the la . . . . . . dices, supposing the end good which he proposes to himself? But then 4thly. I cannot believe that the end by your letter mentioned is good. For to sweeten them by complying with them in schismatical acts, and making them believe themselves pardonable whilst they continue & remain unreformed in their schism is to confirm them in their course & and so to scandalize them as well as others, to put a stumblingblock in their way to reformation. Certainly the greater charity to those moderate reformable presbyters were, to assist & hasten the perfecting of their repentance & renouncing of their erroneous practices; & then if the Bp. give leave to Dr. Sa[nderson] to erect some other lecture they will sure come & combine with him: & for those that mean not this, tis certain that they are not to be persuaded that if the laws regain their power, they shall be tolerated, (their way being so unreconcileable with prelacy,) & as certain that instead of serving Dr. Sanderson's end, they desire to serve themselves of him, & by his presence & joining with them to have him thought such as they. And so hath Mr. Baxter already divided the prelatical clergy into two parts; one exemplified [in Dr.] Usher & Dr. Sand[erson]; the other styled in gross Cassandrian, Grotian, Papists; & several of his friends marked out by some circumstances to be of that number. Lastly he may do well to consider, whether if from writing for the engagement first, & then the laying aside the liturgy, he proceed further to this, it will not be after more easy to superstruct on these beginnings more suitable practices than it hath been to reconcile these to his former writings & persuasions. And whether on the other side this be not a season much fitter for him to appear in upholding truth by answering the London presbyters' vindication (in 60 sheets shortly coming out) of their government, ordination, &c. than to seem (a person of such authority) to consent to it by practising with them. . . . Nov. 23.

A LETTER OF DR. HAMMOND TO MR. BENET.

Sir,—I am so very kind to that sort of character and image, which, from the two very excellent sisters I have received of you, that although I cannot flatter myselfe into any degree of beliefe that you are not extremely partial to me, yet I can be very well pleased that you be continued in your favourable error, as knowing that the more charity is required to betray you to it, the more valuable your good opinion is, and the more painful to me that acquaintance with you may proove, and the more effectually advantageous the benefit of your prayers, which I heartily beg that you will now aford mee. And the entrance on the former of these will be most obligingly made by your admonishing mee of any thing wherein, on your survey of any thing of mine, you have wisht mee admonisht, and by directing mee the way wherein I may at any time performe that which may be in the lest degree gratefull or usefull to you. I have, I thanke God, of late recover'd to a full health again, if God see it fit to continue it (so pretious a talent) to so unworthy a possessor of it, and enjoy as cheerfull a recesse, by the favour of the good lady, heer, as I ever at any time tasted, or was ambitious of; and your expressions of kindness to mee make mee with reason believe, that you will not be ill pleased that I tell you so. I shall no longer detein you then whilst I render you my hearty acknowledgments of this your very much valued favour, and beseech the continuance of your charity, to cover the many faults of your very affectionate friend and servant,

H. Hammond.

January 13.

I must not omit to add my true reverence to the memory of that excellent divine, the Bp. of Corke, whom God fatherly removed from the evills then more than impendent on these nations. Meethinks it is not unreasonable for mee to enquire whither there be not some body of orthodox divinity, or decision of some important questions in it, left behind him, for sober posterity to profit by.

For my worthy friend Mr. Benet, G. H.

From the British Magazine.

TURNING TOWARD THE EAST.

Dear Sir,—A correspondent in your last number, who signs himself "A. O. V.," inquires whether the practice of turning from the congregation during the prayers was either "one of those in use by the primitive Church, before the fifth century, or is authorized or sanctioned by the rubric, or by the common usage of our Church."

I would submit to his consideration the following extracts from one of the ablest and most perfect commentaries on our liturgy—"Bishop Sparrow's Rationale of the Common Prayer."

The rubric before the Te Deum, concerning the lessons, was, at the time he wrote, (i. e. before the last revision,) thus expressed. (The little alteration since made in it does not, in any way, affect the arguments):—

"The minister that reads the lessons, standing, and turning himself so as he may be best heard of all such as are present."

In speaking of this rubric (p. 43, edition of 1668) he says:—

"Turning himself so as he may be best heard of all, that is, turning toward the people; *whereby it appears*, that immediately before the lessons he looked *another way from the people*, because here he is directed to turn toward them.

"This was the ancient custom of the Church of England, that the priest who did officiate, in all those parts of the service which were directed to the people, turned himself toward them as in the absolution. See the rubric before absolution at the communion. Then shall the priest, or bishop (if present) stand, and, turning himself to the people, say, &c. So in the benediction, reading of the lessons and holy commandments; but in those parts of the office which were directed to God immediately, as prayers, hymns, lauds, confessions of faith, or of sins, he turned from the people; and for that purpose, in many parish churches of late, the reading pew had one desk for the Bible, looking toward the people to the body of the Church, another for the Prayer-book, looking toward the east, or upper end of the chancel. And very reasonable was this usage; for when the people were spoken to, it was fit to look toward them; but when God was spoken to, it was fit to turn from the people. And besides, if there was any part of the world more honorable in the esteem of men than another, it is fit to look that way when we pray to God in public, that the turning of our bodies toward a more honorable place may mind us of the honor and majesty of the Person we speak to. And this reason St. Augustin gives of the Church's ancient custom of turning to the east in the public prayers, because the east is the most honorable part of the world, being the region of light, whence the glorious sun arises.—August 1, 2, de Serm. Dom. in Monte. c. 5. That this was the constant practice of the Church, to turn toward the east in her public prayers, may sufficiently appear by St. Augustin, in the place last cited, where he says, 'Cum ad orationes stamus, ad orientem convertimus.' When we stand at our prayers, we turn toward the east. And by Epiphan. l. i. hœr. 19, c. 19, who there detests the madness of the impostor Elzœus, because that, among other things, he forbad praying toward the East. And the Church of England, who professes to conform to the ancient practices, as far as conveniently she can, as may be seen in many passages of her canons, and other places, did observe the same custom in her prayers, as appears by the placing of the desk for the Prayer-book (above mentioned) looking that way, and as may be collected from this rubric, which directs the priest in the reading of the lessons to turn to the people, *which supposes him* at *prayers and the psalms* to look *quite another way*, namely, (as in reason may be concluded,) that way which the Catholic Church uses to do, for divers reasons, and, amongst others, for that which St. Augustin hath given, because that was the most worthy part of the world, and therefore most fit to be looked to, when we come to worship God in the beauty of holiness.

"Again, another reason may be given of turning from the people toward the upper end of the chancel in our prayers, because it is fit, in our prayers, to look toward that part of the church, or chancel, which is the highest and chief, and where God affords his most gracious and mysterious presence; and that is, the holy table and altar, which anciently was placed toward the upper or east end of the chancel. This is the highest part of the chancel, set apart to the highest of religious services, the consecration and distribution of the holy eucharist. Here is exhibited the most gracious and mysterious presence of God that in this life we are capable of, the presence of his most holy body and blood. And, therefore, the altar was usually called the tabernacle of God's glory, his chair of state, the throne of God, the type of heaven, heaven itself."

There is more to the same purport, and written in the same spirit, but I fear the extract is already too long. The sound wisdom and the lowly-minded primitive piety that pervades these reasonings, will, I trust, be a sufficient excuse. If any of my brethren, either among the clergy or laity, should be hereby led to examine for themselves this most excellent little book, I feel convinced I shall not have trespassed on your readers' patience in vain. Believe me, dear Sir, yours truly,

P. S. Allow me to add, that in the copy of this book from which I have made this extract, there is a frontispiece representing a *minister* and *congregation* in the act of saying the litany, *all* with their faces toward the altar.

NEW SCHOOL UNITARIANS.

The Boston Recorder states that there has lately sprung up what its Unitarian opponents call a "New School" of believers of that creed, differing, in some respects, from those views which they consider orthodox Unitarianism. The Recorder describes these two schools as follows:

The old school, or, as it may soon claim to be called, the orthodox Unitarianism, is founded on the philosophy of Locke. According to that philosophy, we can have no ideas except such as come in through the senses, or as the mind constructs from materials that come in through the senses. Of course, we can have no idea of duty, or of God, or of spirit, except such as may be obtained in that way. Of course, too, we *must* have such ideas as the objects of sense among which we happen to be situated impose upon us: we *must* believe according to the evidence which objects of sense force upon our notice. Hence, we are not responsible for our opinions. Hence, too, our knowledge of religion, if we are so fortunate as to have any, must come to us, at least in its elements, through the senses; and the evidence by which it is supported must be external evidence—historical testimony, miracles of various kinds, and nothing else. Religion must be a system of assertions concerning truths, and of precepts concerning conduct, addressed to the understanding through the senses, and proved to us by evidence which the senses can perceive. On this system, spiritual light, such as Edwards, in his Treatise on the Affections, shows to be characteristic of true piety, is out of the question; and all pretensions to it are nonsense, or something worse.

The legitimate conclusion from this philosophy, boldly followed out, is the atheism of Hume; the assertion, that neither matter nor spirit has any real existence; that the universe is nothing but impressions and ideas. His argument has never been answered by any one who admitted his premises. Or, if the existence of the material world is assumed, the conclusion is, the atheism of Robert Dale Owen and Madame Frances Wright Darusmont. No consistent disciple of Locke has ever answered their arguments.

The new school—we adopt the term from the last number of the Christian Examiner—is founded on the transcendental, or as some call it, the spiritual philosophy; the most moderate, and cautious, and even timid specimen of which is Dugald Stewart; the most poetic, Coleridge; the most reckless, Kant and the Germans who have followed him. This philosophy maintains, not that the mind has any innate ideas, but that it has innate tendencies—faculties, by which, in process of time, being roused into action by objects of sense, it forms to itself ideas such as the senses cannot furnish. Among those are all ideas which belong to pure mathematics; our ideas of time, space, infinity, spirit; of free will, of moral obligation, of moral good and evil. Of course, man has it as much in his power, independently of circumstances, to construct a system of religion, as of geometry; and the main evidence of the truth of religion must be its conformity with reason. That the essential truths of religion are capable of being thus deduced from self-evident first principles, we have no doubt; but how far man is capable of doing it, is entirely another question. If man is a finite being, he may fail to do it from want of sufficient mental power. If he is a fallen being, he may fail from unwillingness to know the truth; he may prefer the products of his own fancy to those of his reason; and when strongly tempted, may mistake the one for the other. If both finite and fallen, he can scarce take a single step in safety, without the guidance of an external revelation—a divinely authorized system of faith and duty, such as is found in the Bible. Of this the new school do not seem to be sufficiently aware. Indeed, we suppose that they differ from Coleridge and some other transcendental philosophers, and agree with other Unitarians, in denying the doctrine of original depravity. Of course, just as surely as that doctrine is true, they are in danger of making a religion out of the figments of a depraved mind.

The philosophy of Locke, we said, ends in the atheism of Hume. Transcendental philosophy, as held by some, ends in pantheism; and some of our new school Unitarians have nearly arrived there.—*Boston Recorder*.

From the British Magazine.

STATE OF RELIGION IN PRUSSIA.

On more than one former occasion this Magazine has endeavored to direct public attention to the attempts now making to undermine the principle of a national establishment of religion, by reference to the excellent working of a more liberal mode of procedure, as adopted in Prussia. Nothing could be more amusing than the attempt to *liberalize* England by the importation of the customs of a country where a monarch rules without a constitution. It was hinted that it was easy enough, in such a case, to maintain an even balance between Protestantism and Popery, where the clergy of both creeds are prohibited by law from controversial preaching, and are, besides, amenable to a civil discipline, which is likely to prevent their ever proving troublesome. It is well to have good authority for all that one advances; and, above all things, it is desirable to obtain the testimony of our opponents. The following passage, extracted from Dr. J. P. Smith's preface to "Guido and Julius," will prove, it is to be hoped, an instructive lesson to those politicians whose tender feelings have been so acutely touched by the sufferings which an established Church must cause to dissenters, that they are anxious to avail themselves of the institutions of Prussia as a means of correcting those of England. Coming from a dissenter, and one whose name stands deservedly high among the dissenters, it will possibly have a weight with Mr. G. C. Lewis, and others of his school, which nothing proceeding from a Churchman could hope to obtain:—

"But to this cause of evil is to be added the ubiquitous meddling of government with all private and public life; the difficulty, amounting to almost an impossibility, of holding any meeting for a religious purpose, except with the permission of government; a permission not very readily granted, and to ask for which would not always be safe; the utter prostration of religious liberty; the acts of the civil power for admission to the requisite studies, for ordination, for induction, and for permanence in a parish, or any situation; the summary ejection of any clergyman, without reason assigned, or trial, or remedy; these, and other causes allied to them, cannot but secure a supply of unbelieving and ungodly young men, who will lay waste the Church of God. That such a man as Tholuck should have only the alternative of supporting this system, or of suffering expatriation, is a melancholy reflection. The governors of those nations little think what they are doing. They may for a time stop up the vents of the volcano; but they are only compressing its forces, that the inevitable burst may be at last the more terrible. In the meantime the proceedings of the king of Prussia attract intense observation. To support evangelical truth, to unite the two Protestant communions, and to recommend his new liturgy, he is employing both smiles and frowns; the expectancies of favor on the one hand, and on the other, ejectments, banishments, imprisonments, and military force. The genuine friends of the Gospel are confounded with those who are so only in appearance, and the evangelism of all is ascribed to the sunshine of court favor; while men of neological or infidel views, and profane men generally, are revolted, disgusted, and hardened in their guilt."

From the Chronicle of the Church.

MISTAKE CORRECTED.

"WHICH EVENING SHALL I KEEP HOLY?"

A writer in the last number of the Religious Intelligencer, over the signature of "Pastor," has given several reasons why this question should be answered in favor of Saturday evening. His third is as follows:—

"The festivals among different nations and religious sects afford another consideration. The Chinese make a great day of new year. The celebration begins at sunset the day before. We have spoken of the Jews already. The Romish and Greek Churches begin their holydays at the same time. Episcopalians regard the 'eve' as an important part of 'Christmas.' But when is 'Christmas Eve?' We need not add it is the eve before Christmas. Now what does this prove? Two things which we wish to be noticed: one is, that the *evening* is an important part of a day; the other, that some way the world have learned the sacred order,—*The evening and the morning make a day*."

We have met this argument, urged for the same purpose, several times before; but we are surprised that a "pastor" should use it, when a *slight* acquaintance with ecclesiastical history, or a glance at the Book of Common Prayer, would have convinced him of its absurdity.

That Episcopalians *do not* consider Christmas Eve as forming a part of Christmas, or of the Christmas festival, is apparent on every page which relates to the subject. They have a "*morning and an evening*" service, and lessons for "morning and evening prayer," for every holyday in the year; but *we* have never heard of an Episcopalian who performed the service appointed for "the evening" of a Sunday or holyday, on the evening preceding the morning of such day.

The service performed on the eve preceding a festival is of the nature of the "*vigils*" in the Greek, Catholic, and English Churches. But the "vigil," or "eve," as it is called in the English Church, is no part of the festival of the holyday, which has of itself a morning and *evening* service, neither of which are appropriated for the *eve*. The *rubric* of this Church, however, provides that "the *collect* appointed for a holyday that hath a vigil or *eve* shall be said at the evening next before the festival, except when that falls on Monday, in which case the vigil is to be kept, and the collect said on Saturday.

At what time the vigils were introduced into the Church it is not easy to determine; but we have the testimony of Tertullian for their existence in the second century, and the Apostolic Constitutions in the third. After this they were kept in all the Churches.

Easter Eve was celebrated by the primitive Christians with more than ordinary solemnity, by fasting, by illumination, and by public devotions, continued till midnight, and in some churches until cock-crowing in the morning.

They were mostly discontinued at the time of the Reformation, on account of the excesses to which they have led.

REFORM AMONG THE JEWS.

The valuable tracts called "Old Paths" have been frequently mentioned, as showing the nature of rabbinism, and exposing its moral effects in a way hitherto unknown. That they have been read extensively among the Jews is well known; and it is probable that they have hastened, if not produced, a very curious step, which has been taken by some influential and rich Jews of the Portuguese synagogue, in London. They have presented a petition to the synagogue that the *oral law* may be given up, and all marks of rabbinism expunged from their service. Of course the petition was rejected; but it is said that they who presented it intend to separate. If they do, let them beware of falling, like the reformed Jews of Germany, into deism. Let theirs be the *onward* path toward the light, not argue the backward movement to utter darkness.—*British Magazine*.

EPITAPHS.

Most men entertain a strong desire to be remembered when they have retired from the stage of life, and for all that we can see, the desire, instead of being repressed, should under proper restrictions be encouraged. With many it becomes an energetic principle of action, and an incentive to virtuous deeds. They wish that the fragrance of a good name may survive the desolating work of death. Few, we presume, covet the posthumous distinction of having been the pests of society, or desire to be known to posterity for their skill in great sinning; on the contrary, if they are conscious they have merited the execrations of their contemporaries, they are willing to drop into the grave forgetful and forgotten. The desire to be remembered after death is therefore so far virtuous, that it is seldom indulged by the vicious, except in reference to such of their actions as they imagine will reflect credit on their earthly career. It would be well, therefore, for the moral condition of the world, if all men were compelled to realize that the remembrance of their virtuous deeds would be cherished by the good, while their vices and irregularities would be remembered only to be execrated and held up as beacons to admonish the unwary.—*Chronicle of the Church*.

SUPERSTITION IN FRANCE.

A most singular superstition exists in the department of the Inder, in France, that after death the soul of the defunct flits about the apartment in which it took its departure from the body like a butterfly, seeking an aperture to escape to heaven; and therefore when any one is considered in the last agonies, every vessel containing water, milk, or any other liquid, is removed carefully away, for fear the passing spirit should fall into it, and thus be prevented from reaching its eternal place of rest.

Galignani.

Norman French.—The existence of Norman as an element of our language is accounted for by the fact, that William I., after his conquest, endeavored to make a stricter union between England and Normandy; and in order thereto, endeavored to bring in the French instead of the Saxon language; ordaining that no pleading in court should be valid, unless in French; from whence arose the practice of pleading in our courts of law in the Norman and French tongue, which custom continued until the statute of 36 Edward III., c. 15.—*Sir Matthew Hale's History of Common Law*, 103.

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